Happy Chanukah To All

The Canadian Jewish News

64 Pages — Thursday, December 20, 1984 — Kislev 26, 5745 — 25¢

Second Class Mail Registration Number 1683 — Postage Paid at Toronto

CHIEF RABBI MEETS PREMIER

Israel's Sephardic Chief Rabbi Mordechai Eliyahu was in Toronto last week. He met with Ontario Premier William Davis and presented him with a wall plaque from Israel. The Rishon Letzion was introduced to the Premier by MPP David Rotenberg, centre. See story of the Toronto visit on page 3.

Egypt-Israel thaw believed to be near

By DAVID LANDAU

JERUSALEM (JTA) — High level policy makers here, encouraged by recent discreet contacts with Cairo, believe that Egypt and Israel are at the threshold of a dramatic improvement in their relations which have been in a deep freeze since the war in Lebanon two years ago.

An exchange of emissaries between Premier Shimon Peres and President Hosni Mubarak is expected before the Egyptian leader's visit to the United States early next year. This may be followed by a Peres-Mubarak summit meeting.

Peres attaches great significance to a meeting with Mubarak and some of the behind-the-scenes contacts between the two countries seem intended to prepare for a summit.

Egypt has said publicly that a condition for such a meeting is that it be "well prepared" in advance and that the border dispute with Israel over the Taba region is resolved beforehand. Other conditions are the withdrawal of the Israel Defence Force from Lebanon and some progress toward resolving the Palestinian issue.

Israeli policymakers believe the unity government's firm intention to pull the IDF out of Lebanon and current measures to improve the quality of life of the Palestinians on the West Bank should satisfy Egypt's conditions.

With respect to Taba, Israel has proposed joint administration of the tiny strip of beach on the Gulf of Aqaba near Eilat pending final determination of its legal ownership through the processes of conciliation and arbitration set forth in the Israeli-Egyptian peace treaty of 1979. Taba, which Egypt maintains is part of Sinai, is presently inside Israel's boundaries.

The issue is believed to have been discussed last week at a meeting between Israel's ambassador in Cairo, Moshe Sasson, Egyptian premier Kemal Hassan Ali and foreign minister Ismet Abdel Meguid.

On another diplomatic front, President Nicolae Ceaucescu of Romania has invited Prime Minister Shimon Peres to Bucharest for "urgent talks," Peres informed the Knesset's foreign affairs and security committee last week.

The Premier said he had replied to Ceaucescu that he wanted to go to Romania but could not leave Israel at this time. Peres is anxious not to be away as long as the economic crisis remains urgent. Nevertheless, he is expected to go to Bucharest early next year.

The invitation is considered of special importance because of Ceaucescu's close ties with several key Arab leaders and his long standing desire that Romania play a significant role in the Middle East peace process.

Israel denies talks deadline

TEL AVIV (JTA) — Israel agreed last week to a Lebanese request for a 2-week break in the talks at Nakura and denied that it had set a deadline for progress.

The denial followed media reports that Israeli officials informed Assistant Secretary of State Richard Murphy that unless the negotiations yielded some progress in the next 10 days, Israel would act unilaterally to redeploy its forces in south Lebanon.

The Lebanese had asked that the talks be adjourned for the Christmas holidays, beginning Dec. 20. Israeli sources said they plan to use the break to assess the negotiations to date and consider future steps. Israel Radio reported that the hiatus in negotiations might be used by Israel to encourage a mediation effort by France or to persuade the U.S. to become more deeply involved.

The reports of an Israeli deadline demand apparently arose from what sources here called a misinterpretation of statements that Israel could not wait indefinitely for a successful outcome of the talks with the Lebanese.

The Israeli and Lebanese delegations held their ninth session at Nakura, under the auspices of the United Nations Interim Force in Lebanon (UNIFIL). Gen. Amos Gilboa, head of the Israeli delegation, was reported to have again urged the Lebanese to speed up the talks.

Austerity moves support increases

TEL AVIV (JTA) — Public approval of the unity government's handling of Israel's economic crisis rose in November, according to an opinion poll published last week.

The poll showed that just over half of the adult Jewish population — 50.7% — was dissatisfied in November, down from 69.2% in October. The margin of approval rose in the same period from 22.1 to 44.4%.

The poll also showed substantial support for the wage-price freeze instituted by the government on Nov. 4. A solid 59.4% of the respondents favored extension of the 3-month freeze after it expires in January.

According to the poll, 27% supported the freeze but would have it end next month and 9.9% thought it should end immediately.

Falasha emigration separate issue

Millions termed in danger

By PATRICIA RUCKER

TORONTO — Famine relief efforts aimed only at Ethiopian Jews could cause a backlash against them, say representatives of two major Canadian Jewish organizations who have just returned from a 9-day fact-finding mission to Ethiopia.

The mission also included 16 American Jewish leaders.

In a joint interview, Don Jubas, immediate past president of B'nai B'rith Canada, and Alan Rose, executive vice-president of the Canadian Jewish Congress, emphasized that there are two separate — although closely related — issues that should concern Canadian Jews who are distressed about the situation in the famine-ravaged country.

One issue, which is not a solely Jewish issue, is getting aid to the starving population.

The other, which is a Jewish issue, is bringing the Falashas to Israel.

And efforts which confuse the two by emphasizing the threat of starvation only to Falashas are, said both Jubas and Rose, "damaging."

They were referring specifically to an advertisement published recently in a Calgary Jewish newspaper by the Canadian Association for Ethiopian Jews, a group that has strongly criticized the Israeli government and the organized North American Jewish community for alleged lack of action to aid the Falashas.

The advertisement is headed: Alone and in silence Ethiopian Jews are victims of the worst drought in Africa's history.

"This type of appeal," Rose acknowledged, "pulls on the heartstrings.

"But," he claimed, "they (CAEJ) have no means of delivery."

Both he and Jubas emphasized that the logistics involved in getting aid to the interior of the country are enormous.

Information they received in a briefing from Monsignor Robert Coll, coordinator of the Churches Drought Action Africa/Ethiopia indicates that of the 625 trucks the Ethiopian government has available to transport food supplies, 429 are currently out of service.

And attempts by groups visiting the Gondar — where the majority of the remaining Ethiopian Jews live — to bring in food or medicine earmarked only for Falashas are resented by government officials trying to cope with a famine that may kill 6 million Ethiopians by the end of 1985, according to Coll's figures.

Jubas spoke from experience. He had visited the Gondar as part of a B'nai B'rith mission six months ago. On this trip, he discovered that Ethiopian officials had made sure that medical supplies left behind by Jubas' group had gone to a clinic serving the general population.

The boxes of medicine Jubas brought with him this time were given to the central clinic.

There is a further point at issue, the two Canadian officials said. While Rose and Jubas described the food situation in the Gondar as "tight," the province is not as yet part of the famine area, although it could be by next year if the drought spreads.

The physical condition of Jews in Ethiopia is fair by local standards, they said,

[Cont'd. on page 12]

Winnipeg VIP advocates corporate tax increase

WINNIPEG — Community leader Albert Cohen, president of Gendis Inc., wants the business community to agree to a 2% increase in corporate taxes to help reduce the federal deficit.

According to a Globe and Mail report, Cohen said he has personally asked federal finance minister Michael Wilson, and he has written the Canadian Chamber of Commerce, seeking endorsement of his proposal. He was speaking to the Winnipeg Society of Financial Analysts.

"I think it is proper and reasonable for everybody to pitch in and lower the deficit," said Cohen, whose firm had sales last year of $434.9 million with a profit of $19 million.

"This may be an unusual stance for a businessman," Cohen said, "but I want the Canadian Chamber to ask its members to support higher corporation taxes. I think we can in time reduce the deficit with this temporary measure. Ottawa's plan to control wasteful expenditures and to increase efficiency throughout the government bureaucracy will also help to achieve the desired results."

FASCINATION

Even a Siamese cat can look at a chanukiah — if your family is Jewish. Both boy and cat seem fascinated by the festive lights. [Photo courtsey of the Israeli consulate]

World-National

U.S. elections show Jews pro-pluralism

By
RABBI W. GUNTHER PLAUT

I have just returned from several Jewish communal meetings in the United States. There is one subject that seems to crop up time and again: "What did the recent American elections reveal about the Jewish community?" The statistics are less embattled than the interpretations, and I found some of them quite fascinating.

Rabbi Plaut

It is generally accepted to be a fact that Jews voted 68% to 32% against the Republican ticket and President Reagan. This percentage was established by exit polls, which means that voters were asked a series of questions after they exercised their franchise; and in heavily Jewish neighborhoods around the U.S. this would give a pretty fair idea of the kind of preference the Jews expressed.

In the United States, Jews generally are members of the middle class, often of the upper middle class, and thus as a group would ordinarily represent that segment of the community for whom Mr. Reagan has a special appeal. This group has done well financially in the last four years, and looking ahead to the kind of tax reform the Republicans are proposing, may be expected to do even better in his second term.

If the rule of thumb which politicians use would apply to Jews it would have been a foregone conclusion that the Jewish vote would have gone Republican. Some years ago it was 80 to 20, then 70 to 30 in favor of the Democratic ticket, and in 1980 it went down to 60/40. Many predicted that it would be no less than 50/50 this time around... but obviously the march of Jews toward the Republican camp was halted and even reversed. Why?

Albert Vorspan, well known leader of Jewish social action in the United States, put it this way: Jews were the only group who in the last election did not vote for the Democrats because they saw the latter party as a party of the needy, the disadvantaged and exploited. Jews chose to identify with this segment of the American population and for that they deserve high marks. They were indeed true to their tradition.

I wish one could applaud this conclusion as indeed reflecting Jewish intent. I think, however, that something else was at play, and in a recent article in the New York Times, Sydney Blumenthal, a political correspondent for the New Republic, proposed another view.

Fear of Falwell

He agrees with the conclusion that Jews did not primarily vote their pocketbooks. He also agrees that they chose to overlook the Jesse Jackson syndrome and voted with the Blacks on the Democratic side. But, said Mr. Blumenthal, this was not because of social idealism; rather they did it because they were afraid of Christian fundamentalists who with their particular agenda were trying to make America a "Christian country." They regard the Rev. Jerry Falwell, leader of the Moral Majority, unfavorably by a ratio of 16 to 1, and the Jewish vote reflected the desire to keep America a pluralistic land.

In the process of this return to the Democratic fold, neo-conservative intellectuals like Norman Podhoretz and his stable of Commentary analysts, were dealt a severe blow. In 1980, they had given promise of delivering the Jewish vote, asserting that Jews were leaving the old Liberal Progressive domain in favor of a new Conservative ideology. Not only are these neo-conservative leaders without much following, but their failure to persuade American Jews to follow their lead has strengthened the perception that Jews are "out of step" with the American centre.

For some this would appear as a frightening scenario. But as one looks at history, it need not necessarily be so. Jews have always stood for certain ideas, and had their own particular fears. They chose to oppose the Falwells despite the latter's announced pro-Israel attitude. They considered this attitude a phenomenon of dubious origin and direction, and worried instead about the kind of America which would give to all its citizens equal access to the future.

Iraq comes running anyways...

U.S. ignores foreign policy theory

By
WOLF BLITZER

WASHINGTON —

Iraq's decision to restore full diplomatic relations with the United States has tended to belie a lingering element of the conventional wisdom of the U.S. foreign policy establishment in dealing with the Middle East.

Since the founding of Israel in 1948, there has been a widespread notion among U.S. specialists on the Middle East, especially at the state department, that too much public support for Israel automatically undermines U.S. influence in the Arab world. This has been a basic theme promoted by the Arabs themselves in their dealings with the United States.

The Americans, as a result, almost always have sought to carefully limit their support for Israel, afraid of the price which would be paid by going too far.

In the early years of the state, for example, this meant an arms embargo against Israel. Later, there were severe restrictions in terms of economic assistance and political support. An administration often wanted Congress to initiate aid improvement packages for Israel, hoping to avoid the "blame" in the Arab world.

At the same time, the U.S. always has sought to actively reach out to friends in the Arab world, where the U.S. also has important economic, political and military interests. Some U.S. administrations have managed to walk this delicate tight rope between Israel and the Arabs better than others.

The support of this traditional approach has been that the U.S. should not go too far in aligning itself with Israel, lest its Arab friends bolt from the U.S. camp and its Arab adversaries move ever more deeply into the Soviet orbit.

But now, in the aftermath of Iraq's decision, to resume full ties with Washington after a 17-year break, senior administration officials made a point of noting that this occurred at a time when U.S.-Israeli relations have never been better.

Clearly, the Iraqis had their own reasons for seeking an improved relationship with the United States — irrespective of America's alliance with Israel. For one thing, U.S. officials explained, the Iraqis were no doubt becoming increasingly concerned with what the Baghdad regime regarded as an overly dependent base on the Soviet Union. It was time to have decent relations with the U.S. as well as the kremlin leadership.

Israeli officials were also quick to point out that Iraq's decision followed the strong U.S. support over the past few years expressed for Israel at the United Nations and other international forums in the face of Iraq's continued efforts to condemn Israel for destroying the Iraqi nuclear reactor at Osirak in June 1981. This was most recently demonstrated in early November when Iraq again pressed for condemnation of Israel at the United Nations.

But thanks in part to a consistent U.S. stance on the issue, the Iraqis have met with increasingly less international support since the matter first arose in 1981. Only the U.S. and Israel, to be sure, actually have voted against the Iraqi proposal every year. In 1983, 11 mostly-Western countries abstained during the roll call in the General Assembly. But in early November of this year, when the resolution was again raised, 33 countries abstained, a significant increase.

Israel's new UN ambassador, Benjamin Netanyahu, took the offensive in ridiculing the Iraqi motion against Israel when he spoke before the General Assembly.

"This is a regime, let us remember, which has recently and repeatedly employed chemical warfare — a kind of weaponry strictly outlawed by a treaty to which Iraq is a signatory," he declared.

"There is a marvelous Alice in Wonderland quality to this whole business," he continued. "Iraq comes forward with its anti-Israel draft resolution. Just a few short weeks earlier, its rival, Iran, presented its own anti-Israeli motion.

"These two despotic and cruel regimes battle each other up and down the Shatt-el-Arab and the Persian Gulf. On Turtle Bay, they engage in a different, but equally grotesque competition to see which of them can appear more anti-Israel and use up more of this body's time. They are as Tweedledee and Tweedledum in the famous story by Lewis Carroll — an Alice in Wonderland that becomes malice in blunderland."

Thus, what the Iraqi restoration of ties with the U.S. demonstrated, an Israeli official in Washington commented, is that the U.S. can, after all, maintain very strong relations with Israel and still simultaneously improve its standing in the Arab world. This flies in the face of the so-called conventional wisdom.

It was also underlined a dozen years ago when Egypt kicked the Soviet Union out of the country and began to warm up to Washington. And it was reinforced in November by Iraq's move.

In short, Israeli and U.S. officials agreed, the Arab states, including some of the most radical, are coming to realize that the American-Israeli connection is iron-clad, that there is virtually no realistic hope of driving a wedge between the two.

The Arabs, in seeking improved ties with Washington, are increasingly ignoring the U.S.-Israeli relationship in order to promote their own commercial, political and military interests. They have been forced to swallow the U.S. attachment to Israel.

When the Arabs believe it in their interest to ignore their own economic boycott against U.S. firms dealing with Israel, they will do so. Saudi Arabia, for example, has not hesitated in purchasing F-15 fighter aircraft from McDonnell-Douglas even though that company does a brisk business with Israel as well. Indeed, the Saudis are now seeking yet more of those planes.

There is also a greater sensitivity in Washington to the myriad problems in the Middle East having nothing really to do with the Arab-Israel conflict. "The Americans finally are recognizing that a solution of the Arab-Israel conflict will not solve all the problems in the region," said Jacques Torczyner, an influential member of the executive of the World Zionist Organization in New York.

All of which has tended to ease the pressures on Israel. This has been evident not only in Washington but also at the UN where both Israel and the United States have benefited.

In recent weeks, for instance, there were these developments underlining a new, more positive trend:

- **The continued Soviet occupation of Afghanistan received the support of only 20 countries, mostly its satellites in Eastern Europe;**
- **The once solid lineup of Black African states has cracked. There is less willingness to automatically associate with the Soviets and the Arabs on all sorts of issues. Mozambique, significantly, abstained during the vote on the Iranian proposal to reject Israel's credentials at the UN. Several other African states did as well. Somalia and Ethiopia, bitter enemies, are fighting over the next African member of the Security Council. Libya's Muammar Qadaffi has frightened many Africans, helping to change the political face of the continent.**

Problem of child molestation becomes American obsession

By
RICHARD COHEN

WASHINGTON —

Once a year, some town is named an all-American city. That means, among other things, that the streets are clean, the people are white and there is a main street called Main Street. This year, I nominate Jordan, an unhappy place on the Minnesota tundra where, in the manner of Garrison Keillor, the men are strong, the women are pretty and just about every other person has been accused of being a pervert.

At one time, 24 of the town's 2,700 residents were charged with sexually abusing 40 children, some of them their own. There were accusations of orgies with children and rumors that kids were murdered and their bodies buried down by the old river bank. The police found no bodies, but they did find children who said they'd been sexually abused and adults who said they had done the abusing.

What kind of a place was this? It turns out we may never know. At last report, only one person had been convicted of sexual abuse and the charges against the others were dropped. Some of the kids said they had made up their stories and one of the adult informants said he had done the same. And yet the investigators insist that something awful must have taken place in Jordan. The children's stories were too anatomically detailed and sexually sophisticated to have been concocted.

There is probably no getting to the bottom of the Jordan mystery. So I see the town as a metaphor for our national confusion and anxiety about children. A nation that tells us to be wonderful parents, to love and nurture our children and yet to pursue a smashing business career that means leaving the kids in the care of total strangers was bound to have its Jordan. It's the place where all our fears about child care and baby sitters have gone — a made-for-television town, not only because someday a TV movie will almost certainly be made about it, but because it's a place where the things you see on television come true.

For a year now, television has been on a child molestation kick. Show after show has been on that subject, not to mention its companion themes of rape and incest. If you saw the shows and read the accompanying librettos in People magazine and the newsweeklies you'd have to conclude that child molesters have replaced Communists as the premier American obsession. There is now one of the former under every bed.

Of course, child molestation exists. We all can recall the creepy people who still lurk in the shadows of our memory. But it's hard to say whether there's more of them now than in the past or there's merely more being made of them. What seems certain is that there's more anxiety about child molestation — anxiety and its constant companion, guilt.

The reason is that we are spending less and less time with our kids and know less and less about what they are doing. This is true of both men and women, but it is with women that stories of child molestation hit home. These stories are like contemporary fairy tales in which the forest becomes the day care centre and the wolf is the people to whom we entrust our children.

It's pathetic that turning the problem into a national anxiety is the best we can do, but that appears to be the case. Many women need to work and they need to put their children somewhere. Still others want to work — want a career and want a family, too. And so they are caught.

Either by choice or by circumstances, they have to do two things at once, and neither they nor we like to acknowledge that this is a difficult situation. Day care centres are underfunded, understaffed. Instead of solving a problem, we simply preach an ethic of overreach in which people are told they should be able to do it all — and that failure, of course, is their own fault.

A nation such as we have become would sooner or later produce a Jordan, a town like Salem at the time of the witches — a town that just couldn't cope. What's even crazier, though, is to look at Jordan as some sort of aberration that has nothing to do with us, to confine stories of it to the feature pages, and not to recognize that it went to pieces not because it was different, but because it was typical.

Jordan just couldn't cope with its kids anymore. It's an all-American city.

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Tumultuous welcome in Toronto

7,000 greet Chief Rabbi

By
RON CSILLAG

TORONTO —
Israel's Sephardic Chief Rabbi, Mordechai Eliyahu, received a tumultuous welcome here last week from Toronto's 7,000-strong Sephardic community, and he used the occasion to gently chide his flock for not emigrating to Israel in larger numbers.

The Chief Rabbi, known in the Sephardic community as the Rishon Letzion (First of Zion), kicked off the Toronto leg of his 2-week Canadian visit by addressing a packed and ultra-enthusiastic audience at the Congregation Petah Tikvah.

The 55-year-old Chief Rabbi had come from Montreal, where he inaugurated the Communaute Sepharade du Quebec's main centre, a first for the city's 25,000-member Sephardic community.

Some 300 wellwishers, including top brass from the gala evening's sponsor, the Ontario Sephardic Association, were on hand to hear Eliyahu deliver a talk on the importance of aliya and the significance of Chanukah.

As translated by the Petah Tikva's rabbi, Amram Assayag, the Chief Rabbi said he was at once happy and sad. Happy to see that so many had come to see and welcome him, and sad because he "had to ask (himself) why this great community is growing so nicely in Toronto and not in Israel . . . why aren't we all in Israel enjoying this warm peace that God gave us."

Referring to some elected officials present, namely Toronto area MP Robert Kaplan, Ontario MPP David Rotenberg and North York Controller Esther Shiner, Eliyahu said "whoever wants to be a member of Parliament can be a member of Parliament in Israel . . . and whoever wants to be a mayor can be a mayor in Israel."

But he praised his hosts for making him feel welcome by the presence of a boys' choir that sang Sephardic holy songs, and for "the flowers, pearls and diamonds of this community."

Indeed, the community here rolled out the red carpet for Eliyahu. This was the first visit by a Chief Sephardic Rabbi to Toronto and Eliyahu's second trip abroad since his election as Rishon Letzion in March, 1983.

All throughout the evening, the mood was festive, with spontaneous outbursts of applause and high-pitched, yodel-like cheers from women, a practice common among Sephardis. The Chief Rabbi blessed each member of the boys' choir with his hand on their heads.

Accompanying him among his usual entourage are his son Shmuel and David Shluss, the Chief Rabbi of Netayna.

He called on the community to join in the festivities of Chanukah. When the Festival of Lights was first celebrated, he said, Jews rejoiced. "And if our enemies knew that we were going to celebrate, they would never have tried to oppress us."

Clad in his customary black caftan and blue turban, the Chief Rabbi likened Jews to a menorah, that even though there are different branches of Judaism (Sephardi and Ashkenazi), Jews are all part of the same whole and that there is still "room to grow . . . and room for miracles."

But above all else, he stressed the need for continued spiritual growth, imploring all Jews to keep sending their children to Jewish schools "while we wait to go up to Eretz Yisroel.

"This is the reality of the mission that we have: to keep the spirit in our homes, in ourselves, attaching ourselves to our synagogue," the Chief Rabbi said.

The following morning the Chief Rabbi was taken to Queen's Park, where he spoke with Lieutenant - Governor John Aird and with Premier William Davis.

Eliyahu and Aird toasted each other with soda water, and the Chief Rabbi extended an invitation to the Lieutenant-Governor to visit Jerusalem. Aird said he was "very interested" in the offer.

But more serious concerns were on the Chief Rabbi's mind. Speaking through Israeli consul-general Gideon Saguy, he asked Aird to intervene on behalf of oppressed Soviet and Syrian Jews. He told the Lieutenant-Governor how many Jewish families were separated in both countries and their members taken prisoner.

Aird responded by saying he has a strong feeling of family, being the father of four and grandfather of nine, but stressed that as Queen Elizabeth's representative in Ontario, his powers are limited to act on international affairs. He did say, though, that he will bring the Chief Rabbi's concerns to "the appropriate ministry of the Crown."

The Chief Rabbi was then taken to Premier Davis's office, where he asked the Premier if his name was a derivation of David.

"Probably," Davis answered.

The media were asked to leave the meeting, but later, MPP David Rotenberg told The CJN that the Premier and the Chief Rabbi discussed Jewish day schools.

The Chief Rabbi pointed out that Jewish communities have a tradition of intensive education for their children that goes back thousands of years.

Davis noted that a commission is presently studying the issue of aid to independent day schools, including the Jewish day schools. He added, according to Rotenberg, that as a former minister of education, he is well aware of the high quality of education the Jewish day schools in Ontario provide in all areas of the curriculum.

Following the meetings, the Chief Rabbi told The CJN that he liked both men "very much." Eliyahu had brought gifts for Davis and Aird — both received multicolored tile-inlaid mosaics depicting a scene in Jerusalem.

After Queen's Park, the Chief Rabbi was taken to see Niagara Falls, where he was heard to quip that all that water could be well used in Israel.

There was another high point that evening: Eliyahu spoke at Toronto Jewish Congress to a mainly Ashkenazi audience. He repeated his belief that the most important aspects of Jewish life are the sanctity of the home, Jewish education and the maintenance of Jewish spirituality. He again called on his audience to emigrate to Israel in greater numbers.

The Chief Rabbi's ambitious itinerary continued the next morning, with a visit to Toronto's Or Haemet Sephardic primary school, where he inspected facilities, spoke with teachers and blessed the children.

Friday night and Saturday morning, he held Sabbath services at the Magen David Congregation and at the Petah Tikva. Both were closed to media.

Then, it was back to Montreal and Quebec City, where the Chief Rabbi was scheduled to meet with Quebec Premier Rene Levesque and with Montreal Mayor Jean Drapeau this week.

The Chief Rabbi's whirlwind Ontario leg has left Sephardic leaders tired but exhilarated. Eliyahu's bruising pace left younger men fatigued. Evidently, the Chief Rabbi eats and sleeps little but was always brimming with energy.

Said Leon Oziel, president of the Ontario Sephardic Association: "This is the greatest thing that ever happened to Sephardim in Toronto."

The Rishon Letzion meets with Ontario Lieutenant-Governor John Aird and presents him with a gift. In the centre is Israeli consul-general Gideon Saguy. [Graphic Artists photo]

From left, Maurice Benzacar, 2nd vice-president and Leon Oziel, president, of the Ontario Sephardic Association with Chief Rabbi Mordechai Eliyahu, Rabbi Amram Assayag of Congregation Petah Tikva and Gideon Saguy, Israel's consul-general. [Graphic Artists photo]

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Living Halacha

By
RABBI MOSES J. BURAK

QUESTION: What do the sources say on this question: When did we start observing Chanukah as that festival when we light a menorah in the home for eight days.

* * *

The Gaon, Rabbi Bezalel Zolty z.l., late Chief Rabbi of Jerusalem, studied this question in volume I of his Mishnas Ya'avetz, and gives much light on this problem.

Rabbi Burak

The Talmud, in Tractate Shabbas, 21B, tells us briefly that when the Macabees drove the Greco-Syrian forces out of the Temple, they cleansed the building, prepared to light the menorah, but found only a little jar of oil sufficient to last for but one night. A miracle took place when it burned for eight days. "The following year, these (eight days) were appointed a Festival with Hallel and thanksgiving." That's the end of the statement.

Rashi states, in his commentary, that while it is called a festival, work is not prohibited on those eight days. All that is required is that we receive the whole Hillel, and say al ha-nissim after modim. All this is enough to make us bewildered. Rightly does Rabbenu Eliyahu Mizrachi z.l. in his glosses on the Semag ask the question that everybody seems to have overlooked: "Why does the Talmud mention only hallel and hoda'ah? Why is there no mention of lighting Chanukah candles which is the very heart of our observance of these holy days?"

Can it be that in those early days after the Maccabees had defeated the enemy there was no lighting of Chanukah candles by the masses?

Benediction

It certainly looks that way when we consider a statement by Rabbi Abraham ibn Daud of Posquieres (d. 1198) in his critical notes on Rambam, Hilchos Berachos, Chapter 11:15. There he states that the blessing which we say when we light our Chanukah candles was originally instituted as a priestly benediction when the menorah was lit in the Beth ha-Mikdash after the Greco-Syrian forces were driven out by the Maccabees.

Well, if the blessing we now say was originally instituted for the Temple service rededication in 165 BCE, it stands to reason that the people did not light Chanukah lights at home. The services in the home or synagogue came into being only when there was no such program in the Beth ha-Mikdash. That could be the reason there is no mention in the passage in Tractate Shabbes of the people illuminating the streets with Chanukah lights.

Maimonides, however, seems to have a different opinion on all this. In the Rambam, Hilchos Hanukkah, Chapter 3:#3, after detailing the story of the miracles he says: "For this reason, the sages of that generation decreed that these eight days, beginning on the 25th of Kislev, be kept as festive days, with hallel, and lighting in them candles at night in the doorways of the houses for each night of these eight nights to show and make known the miracle."

Found solution

Where did Maimonides get his information when all that the Talmud says is "a festival with hallel and hoda'ah"? Rav Zolty found the solution in a line that reads like a dry recitation of laws in Piska Riaz, a line that burst into life in his hands. On page 21 of Piske Riaz in restating the words of the Talmud we find these words: "Next year, they affixed and appointed them as eight days in which we complete the hallel, and give thanks for the miracle by lighting candles, and remember it in the tefillah."

Here is new light on the talmudic passage. While Rashi interprets hallel and hoda'ah as hallel plus al ha-nissim, Riaz and Rambam understand the word hoda'ah as meaning much more: the lighting of the streets at night as an act of thanksgiving. And when we consider that street lights are a very recent invention, much resented by thieves and their ilk, it must have been a marvellous experience to light up the streets, if only for half an hour, in those days some 2,000 years ago.

Kilgour to sign up every MP

Committee's credibility reaffirmed

OTTAWA —

Over a dozen members of Parliament, including former Prime Minister John Turner, Multiculturalism Minister Jack Murta and David Kilgour, chairman of the Parliamentary Group on Soviet Jewry, were told by an American expert on Soviet policy recently that they do have credibility with leaders of Soviet Russia.

"The Soviet policy regarding minorities is subject to influence," said Dr. Allen Pollack, a Sovietologist, during a luncheon address to the Parliamentary Group members at an emergency national meeting of the Canadian Committee for Soviet Jewry of Canadian Jewish Congress.

The 2-day national meeting was called, said committee chairman Barbara Stern, to "focus attention on the plight of about 200 Refuseniks who have recently lost their jobs and on a rotating hunger strike they are now conducting to protest on behalf of Jews who have been sent to jail for teaching Hebrew."

So far, nine Soviet Jews have been arrested.

The meeting heard reports on recent conditions in the USSR from Alexandra Finkelshtein, a 13-year Refusenik who arrived in Israel with her husband and daughter a year ago, and from Dr. William Michaelson, a professor at the University of Toronto.

Michaelson, who returned recently from the Soviet Union, visited several of the teachers in Moscow shortly before they were arrested.

A number of groups shared information on their activities on behalf of Soviet Jewry.

David Kilgour, who had just been named chairman of the Parliamentary Group for Soviet Jewry, pledged to sign up every member of Parliament as members of the group. During the last session, the 211-member group was the largest parliamentary group of any kind in Ottawa, and the largest such body in the world concerned with Soviet Jewry.

The Parliamentary Spouses Committee for Soviet Jewry, headed by Audrey King, and a number of MPs, including Fred King, David Berger, Sheila Finestone, Beno Friesen, Girve Fretz, Senator Jerry Grafstein, Robert Kaplan and David Orlikow, attended the sessions. Claude Thompson, newly elected president of the Canadian Bar Association was also present.

Israel consul to New York, Yeshayahu Barzel, told the meeting that Canada's perceived role as an international mediator gives its representatives access in areas where the United States has none.

Canada should use any opportunities it has to raise the issue of repatriation to Israel for Soviet Jews and to speak up on behalf of those arrested, Barzel suggested.

An example of how Canada can make representation came from John Harker, director of international affairs of the Canadian Labor Congress. CLC president Dennis McDermott and his predecessor, Joe Morris, are raising the issue of Soviet Jews wherever they can, he said, including with the CLC's Soviet counterpart and at the International Labor Organization.

Rabbi Reuven Bulka of Ottawa said that synagogues have a role to play in raising the consciousness of their congregants.

Following his address, a resolution was passed calling for a national rabbinic council for Soviet Jews, which will work under the Canadian Committee for Soviet Jewry. Some activities are already under way as schools and synagogues participate in rotating hunger strikes.

Several non-Jewish religious groups vowed to continue their efforts on behalf of Soviet Jewry. Father Barry Jones, director of communications of the archdiocese of the Catholic Church in Quebec and chairman of the advisory board of the Interfaith Task Force on Soviet Jewry, urged representatives from the Christian community to broaden their interest to include the struggle of Soviet Jews.

Lithograph by Moshe Pereg

"We kindle these lights on account of the miracles, the deliverances and the wonders which thou didst work for our fathers..." Service for Chanukah

"...עַל הַנִּסִּים וְעַל הַתְּשׁוּעוֹת וְעַל הַנִּפְלָאוֹת שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ..."
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Italy-PLO meeting comes under fire

ROME (JTA) —

Italy will encourage the Palestine Liberation Organization whenever it employs diplomatic means to achieve the Palestinian right to self-determination but will condemn it when it resorts to "unacceptable methods," Foreign Minister Giuglio Andreotti told the foreign affairs committee of the Italian House of Representatives last week.

Andreotti spoke in reply to sharp criticism from opposition members of parliament, notably Republican Giorgio La Malfa who presided over the session. They objected vigorously to the recent meeting Andreotti and Premier Bettino Craxi had with PLO chief Yasser Arafat in Tunis — at the initiative of the Italian leaders.

La Malfa noted that Arafat is "not the head of a government but a representative of a political movement for many years connected with acts of armed battle in the territory of a state friendly to us (Israel) and above all he has not yet completely abandoned his use of the language of arms — it it is true that in a declaration published the day after Arafat's meeting with Italian government representatives, he declared that the rifle remains the only means for obtaining the liberation of Palestine."

Andreotti was called before the committee to explain his contention that the PLO, in the past year, has shown definite signs of moderation. He said that the meeting of the Palestine National Council (PNC) in Amman last month — convened by Arafat — was "a politically important though not a decisive turn in the history of the PLO."

Andreotti added that his and Craxi's "meeting with Arafat convinced us that the fulfilment of the Palestinian right to self-determination must be encouraged every time the PLO makes an effort to use diplomacy, while it must be condemned when these aspirations are defended by unacceptable methods.

"The foundations of diplomacy that lead to cooperation between Israelis and Palestinians are based on reciprocal recognition, evacuation from the occupied territories and creation of confederative ties between Palestinians and Jordanians," Andreotti said. The latter is similar to one of the points of President Reagan's Sept. 1, 1982 Middle East peace proposals.

INTER-RELIGIOUS TOUR

A group of British citizens from all religious backgrounds — Catholic, Hindu, Sikh as well as Jewish — toured Israel recently to learn about the country's way of life and to establish a basis for cooperation between the various religious groups there. Photo shows members of the British group at the Museum of the Diaspora in Tel Aviv. [IPPA photo]

Use of swastika attacked by BB

TORONTO —

The use of a swastika by Penthouse Magazine in full-page advertisements carried by several Canadian newspapers on Nov. 15 has been condemned by David Matas, the national chairman of the League for Human Rights of B'nai B'rith Canada.

"We are deeply offended by the deplorable use of the swastika" in the advertisements placed after an issue of Penthouse was seized by Customs officials, Matas said in a statement.

"As Canadians we do not take lightly the comparisons of Canada to Nazi Germany," he said. "The invocation of the swastika — with the horribly painful memories it calls to mind — is in egregiously poor taste.

"It is more than just an absurd bit of hyperbole: Those who would compare every alleged infringement of rights to the ultimate evil of Nazism serve only to trivialize that evil and to insult all those soldiers and civilians who suffered unspeakably because of it.

"We commend those newspapers which chose to reject the advertisement," he said, adding that the League will formally register a complaint with each newspaper that carried the advertisement.

Sweden's Jews receive rebate

STOCKHOLM —

Sweden's Jews are to receive a rebate of duties paid for the importation of kosher meat which must be brought in from abroad because of the country's ban on ritual slaughter (shechita).

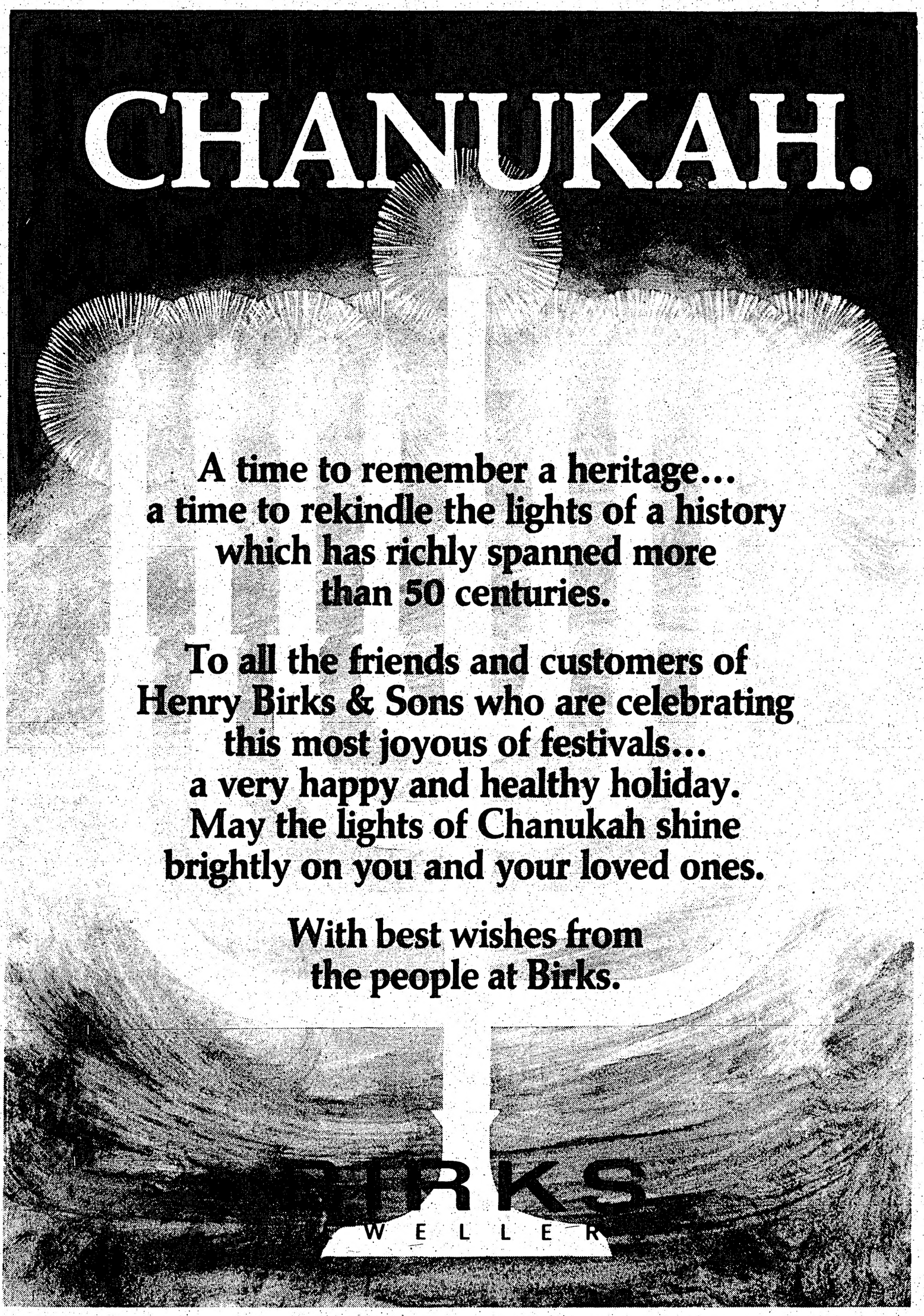
The Council of Swedish Jewish Communities, the representative body of the country's Jews, cautions however that this development, "though positive, does not affect the ban on shechita nor is there to be full repayment of import duties.

"Though the government decision must be regarded as a great step forward in the fight that the Jewish communities in Sweden have been waging, it is not a full victory," the community advised the World Jewish Congress in a statement.

The WJC joined the Swedish community in opposing the Swedish government's decision of July, 1983, requiring payment of full import duties on all kosher meat brought into the country from abroad. These duties averaged about $2 per kilogram.

The decision of the Swedish government on refunding of duties failed to fully meet the community's demands. No reduction has been received for the period from July, 1983, until November, 1984, meaning an extra loss for the butcher shops and the communities of approximately $100,000. Secondly, the state authority deciding the level of reduction decided in October to fix this at 8.70 crowns per kilogram, meaning that only about 55% of the duties paid are refunded.

The community has announced it is "starting a renewed battle in order to get repayment of the duties paid for the period of July, 1983, to November, 1984, and also to get full repayment of the import duties paid now."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World-National

On Human Rights Day

Soviet Jews take petition to Supreme Soviet

By PATRICIA RUCKER

(This story was compiled in part from despatches received in The CJN Toronto newsroom from UPI wire service and NBC-TV.)

On the 36th anniversary of the proclamation of the Universal Declaration of Human Rights, seven Soviet Jews delivered a petition to the Supreme Soviet in Moscow protesting the arrests and imprisonment of nine Hebrew teachers on what the protesters called "groundless charges."

In spite of attempts by Soviet security officials to block TV cameras and to shoulder NBC reporter Steve Mallory aside, Tatiana Zunshain, the wife of one of the nine, was able to speak briefly to Mallory.

"My husband (Zachar Zunshain) is not guilty," she said repeatedly as the guards moved in front of her.

A bearded young man made the peace sign. "Let my people go," he called out as he too was edged away from newsmen by burly security personnel.

Zachar Zunshain is presently serving three years in a labor colony for "hooliganism and anti-Soviet agitation."

In a recent letter to his wife, he told of being beaten severely on his arrival at the camp.

The Moscow protest, held on Human Rights Day, Dec. 10, was the most public so far in a series of appeals to Soviet authorities and Western

Vladimir Tzukerman

leaders by Soviet Jewish activists.

In a new protest technique, Refuseniks and relatives of Prisoners of Zion are signing letters calling on the USSR to honor its commitments under the Soviet constitution, the Universal Declaration of Human Rights and the Helsinki Accords.

But in Kishinev, another group of activists has been unable to get their protest out.

On Tuesday, Dec. 4, a telephone call between the chairman of the Committee for Soviet Jewry of the Canadian Jewish Congress (Ontario Region) and four Kishinev Refuseniks was cut off amid their cries of "We are being detained."

Grigory Leiderman was attempting to dictate a letter to Jeanette Goldman for forwarding to Andrei Gromyko, the Soviet foreign minister, and U.S. Secretary of State George Shultz before their meeting in Geneva Jan. 7-8.

Goldman said that Leiderman had not completed the first sentence when he suddenly began to shout.

With him at the post office to which Goldman had placed the call were former Prisoner of Zion Vladimir Tzukerman, released in May 1984 after serving a 3-year sentence, Mark Polonsky and Leonid Vainshtein.

Goldman said that, following the interruption in the call, she then telephoned a private home number, where she was told, "We can't speak with you — we've had a lot of unpleasantness."

(When calling the USSR, Goldman, who speaks Russian, usually places "messenger calls," which are taken at post offices, to avoid private phones which may be under surveillance. These calls must be booked two days in advance.)

Goldman was finally able to get through on another messenger call to Kishinev on Wednesday, Dec. 12 — this time to Aba Schvartzman, a 7-year Refusenik and a friend of the four.

"You know what happened the other day," he began. "The police . . . ."

The next voice Goldman heard was that of the operator.

"The party has left the post office," she was told. "The call is being cancelled."

As The CJN went to press, Goldman had heard nothing further.

Tzukerman, unlike most released Prisoners of Zion, was not sent to Israel following the completion of his prison sentence, even though he has a wife and child there.

(Polonsky and Vainshtein also have wives and one child each in Israel.)

Tzukerman has been unable to find work. In November he transmitted a statement to Goldman by telephone protesting a break-in at his apartment by two armed militiamen, who warned him that he had to find work by Dec. 12 or face a charge of parasitism.

Another statement from a group of Refuseniks in Tblisi in the southern USSR, also read by phone, did get through.

Addressed to U.S. Secretary of State Shultz, it said:

"At the present time emigration has almost stopped and harassment of Jewish activists has significantly increased.

"This is a clear indication that Soviet Jews have become considered hostages and scapegoats of the present cool Soviet-U.S. relations.

"Our hopes are twice with you, Mr. Secretary. We hope the outcome of the meeting with Mr. Gromyko will open new ways for disarmament talks and we hope also your meeting will bring about our personal freedom."

Shultz and Gromyko are to open a new round of arms talks covering both space weapons and nuclear missiles.

AJC reps arrested

WASHINGTON (JTA)

Three American Jewish Congress officials were arrested last week during an anti-apartheid demonstration at the embassy of South Africa. Theodore Mann, AJC president, Henry Siegman, executive director, and Theodore Bikel, senior vice-president, were handcuffed and taken by police van to a local police station where they were booked and detained for several hours.

The three AJC officials were arrested by Washington police for refusing an order to remain at least 500 feet from the embassy. Rabbi David Saperstein, co-director and counsel of the Union of American Hebrew Congregations (UAHC) Religious Action Centre, who participated in the protest, acted as the lawyer for the three AJC officials while they were being detained.

Another participant in the demonstration was Rabbi Alexander Schindler, UAHC president.

The five Jewish officials, who led the anti-apartheid protest, issued a statement which said, in part: "Jewish tradition and historical experience require that we speak out against all forms of injustice . . . We have come to publicly protest and condemn the official government apartheid policy of discrimination and dehumanization which has been imposed upon the non-white majority in South Africa.

"We have come to demonstrate our support for the victims of South African government oppression — in particular, political prisoners and jailed labor leaders incarcerated for protesting the brutal and savage system under which they live.

"We strongly oppose the Reagan administration's policy of 'constructive engagement.' This approach has not advanced the cause of true social justice, nor has it mitigated the South African government's repressive racial policies.

"We urge the South African government to release the labor and political leaders still imprisoned as the first step in a dialogue with leaders of the Black community aimed at ending apartheid in South Africa."

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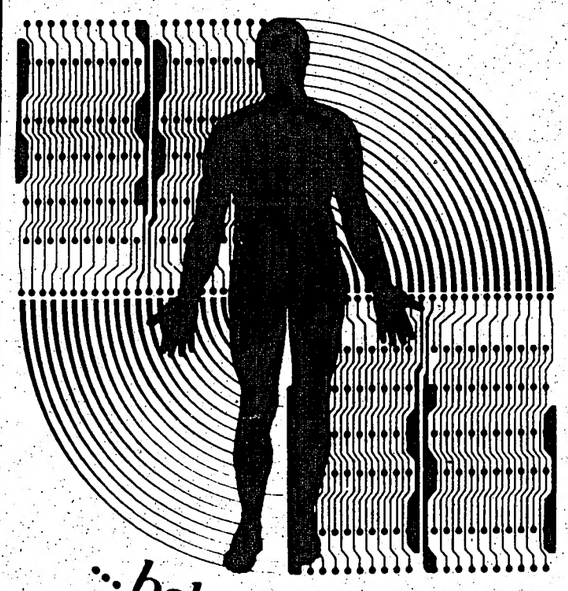

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Happy Chanukah to our customers & friends

DIARY ...of a People

By DAVID BIRKAN

On the first of Tevet, 456 BCE (Dec. 25 this year), Ezra opened a convocation to deal with the widespread intermarriage and assimilation undermining the faltering community of Jerusalem. At stake was the continued existence of Jews in Israel, as Jews.

In the year 719 BCE, the kingdom of Israel and its capital Samaria were destroyed by the Assyrians. Its populace, largely descendants of 10 of the 12 original Jewish tribes who left Egypt at the time of the Exodus, were deported by the conquerors. Their fate soon fell into oblivion. The southern kingdom of Judah and its capital Jerusalem were similarly overwhelmed about 125 years later, at the hands of the Assyrians' successors as a world power, the Babylonians. Religious and community leaders, mindful of the Israelites' extinction, instituted religious services, commemorative feast days and fast days, and periodic assemblies to keep the former Judeans from losing their identity.

Some 60 years after the fall of Jerusalem, the Babylonians were swept away by a new world power, Persia-Media. Cyprus, the new supreme ruler, reversed the previous administrative policy of enforced assimilation with one of benevolent multiculturalism. Subject peoples were encouraged to follow their own ways in a far-flung empire that stretched from Egypt to India.

In 537 BCE, Cyprus issued a sort of Balfour Declaration, permitting the Jews of Babylon to return to Judah and rebuild the Temple.

The hazards of the journey, the rigors of the reconstruction ahead, and the general community's attachment to its new environment in which many had already become firmly established, in business and farming, precluded a majority response. Yet, some 42,000 Jews, subsidized in part by their fellows and by the Persian government, made the long dusty journey on foot, camel and horseback.

The initial euphoria of the new arrivals soon vanished in growing internal disputes and the unrelenting hostility of their neighbors, Samaritans and Ammonites, who resented their territorial claims and self-rule. Accusations of treason prevented the rebuilding of Jerusalem's walls, and delayed the rebuilding of the Temple for almost 15 years.

Ezra, a government official and a Jewish scholar and teacher in Babylon, reacted to accounts of the steady deterioration of the Judean community by leading a delegation of some 1,750 observant Jews to Jerusalem in 458 BCE. He found widespread demoralization, assimilation and intermarriage, and Samaritan control of the Temple.

Ezra called upon the Jews to send away their foreign wives and the children born of them. His convocation in 456 won half-hearted approval in principle by the community as a whole for his difficult demand. Its implementation, however, broke down: family members did not want to part from one another, and outraged neighboring pagans threatened revenge by massacre if their children and grandchildren were expelled. With no coercive power on the community and no army to protect it from its neighbors, Ezra resigned from his task to a life of seclusion and anonymity.

News of Ezra's efforts and the resumed deterioration of the community reached Babylon after several years. Another high Jewish official responded. Nechemiah, an advisor to the Persian king Artaxerxes I, obtained a leave of absence to go to Jerusalem and was appointed governor of Judah.

Nechemiah entered the Jewish capital unobstrusively to determine its problems for himself. He convened the community leaders, presented his credentials, and asked for their cooperation in rebuilding the walls around the city. Allied by marriage with the Samaritans and Ammonites, they refused. Jerusalem's workmen and artisans, however, enthusiastically volunteered. They rebuilt the walls in 52 days, their swords beside their trowels to fight off pagan raiding parties.

Nechemiah ordered the gates of Jerusalem closed throughout Shabbat, ignoring protests of both Jewish and non-Jewish merchants; market days were rescheduled. He consolidated Jewish control of community affairs and set a tax for the indefinite operation of the Temple. He reinstituted the Torah's jubilee measures providing for the return of the land to its original owners, abolishing Jewish slavery and the concentration of wealth.

He recalled Ezra from obscurity. Together, they took steps against further mixed marriages, in 433, and provided for a continuous influx of Jewish manpower from the districts to dispense with pagan workers in the capital.

Ezra fixed the Torah as the constitution of Judah, establishing institutions like the synagogues for its study and the Great Assembly (knesset ha-gedolah) for its interpretation and application.

Will focus on Jewish youth

Program to examine teen suicide

MIAMI BEACH –

A nationwide program to stem the "epidemic" of suicide among teenagers who have "fallen through the Jewish safety net of family and synagogue" was announced recently by the Union of American Hebrew Congregations (UAHC).

The program – believed to be the first attempt by any national religious organization to deal with the problem of suicide among young people – was adopted by the UAHC's policy-making board of trustees at its semi-annual meeting.

The board authorized the establishment within the UAHC – composed of 770 Reform synagogues with a membership of 1.25 million – of a new institute, to be called "Yad Tikvah" (Hebrew for "hand of hope"), which will serve as a training, research and education centre for Reform Jewish activities to deal with teenage suicide.

The Jewish leaders acted after hearing a report from Rabbi Alexander M. Schindler, president of the UAHC, that suicide among adolescents had reached "epidemic proportions." Each day, he said, 18 young Americans kill themselves – a 300% increase over the past 20 years. Suicide was now the second leading cause of death among young people after accidents, many of which are suspected suicides, he said.

Noting that there was "substantial evidence" that the suicide rate for young people was higher among college students than among those who do not attend college, Rabbi Schindler declared:

"Because the percentage of Jewish youth attending college exceeds that of the general population, we must draw the grim conclusion that the suicide rate among Jewish youth is also disproportionately high."

He added:

"These troubling statistics are confirmed by alarming reports we are receiving from rabbis, educators, counselors and youth leaders across the country."

In response to Schindler's report, the UAHC trustees established a Task Force on Teenage Suicide to train rabbis and teachers in Reform congregations "to recognize the warning signals of this sickness," to develop educational materials for a suicide prevention program and to devise "some means for crisis intervention on a national, regional and perhaps even congregational level."

Schindler cited "some of the songs to which our children listen," among them Don't Fear the Reaper by Blue Oyster Cult, Suicide Solution by Ozzy Osbourne, Goodbye Cruel World by Pink Floyd and Killing Yourself to Live by Black Sabbath. He observed:

"All of these lyrics and many more suggest that a self-inflicted death is not to be overlooked once things go bad. The covers of some of these record albums even depict scenes of suicide.

"I have come to realize how vulnerable our children really are, by distorting the influence of drugs and alcohol, how fearful of the randomness and violence of our world, and the dread of a nuclear holocaust, how inadequate they feel to meet life's exacting demands, how they fear that in the end they will suffer a bitter humiliation."

Schindler concluded by urging the Reform Jewish leaders "to do everything in our power to strengthen the strands of the Jewish safety net by deepening our Jewish faith, repairing the walls of the Jewish home, encircling our Jewish community in a loving embrace once again."

Kaplan attacks immigration targets

OTTAWA –

Toronto MP Bob Kaplan told the Commons recently that the government's 1985 immigration target level of 85,000 to 90,000 unjustly damages the reunification of families process.

Kaplan said there was little problem for an immigrant's immediate relatives such as children, parents and grandchildren to come to Canada, but rather it is "the brothers and sisters, sons and daughters who may be married or over the age of majority, nephews, nieces and others" who face difficulties.

The Liberal MP said the "great majority" of immigration cases brought to him by constituents are made up of the latter. "I am sure the same is true for all members of Parliament," he said.

Kaplan said Immigration Minister Flora MacDonald, who has said more study is justified in deciding whether higher levels should be set for 1985, should increase the target level, and certainly not lower it. The Liberal Party favors a target of at least 100,000, he said.

"Immigrants make a tremendous economic contribution" and are consumers from the moment they arrive, Kaplan said. "It is winter in Canada now and they will need winter clothes. They need a place to live. They need to be fed. All of this puts extra demand in the Canadian economy. They will have their families assisting them to become consumers when they arrive."

He termed immigrants the most willing workers in the country, anxious to establish themselves and obtain Canadian experience.

"I have always noted in my years in business and in practice in Toronto," Kaplan said, "that immigrants are at least as willing as the rest of us to take any job to get started."

The MP said Canadians who do not have relatives they want to assist to come to Canada "should bear in mind that there must be someone around to pay their old age pensions when they reach 65 years of age." He said demographic studies show that the current birth rate is not sufficient.

"If we are going to have the kind of base population that we need to validate the commitments we are making to senior citizens and others in our society, we need more people in this country."

Speaking in reply, MacDonald's parliamentary secretary Jean-Guy Hudon said the target levels announced were based on the annual report on future immigration levels tabled Nov. 19. "The government cannot be judged on the basis of that report," he said, adding that the report must be tabled under existing statute and it must set a provisional position by announcing a 1-year level.

The government, he said, "intends to revert . . . to a planning cycle more in tune with the future, after full reconsideration of the immigration policy."

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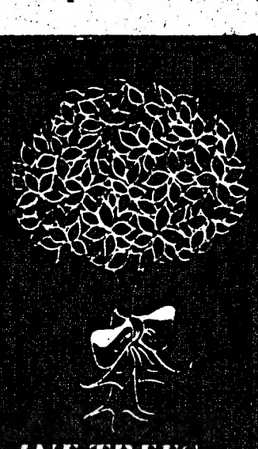

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Editorial

Lights blaze for freedom

The festival of Chanukah is Judaism's annual reminder that the price of freedom is not only vigilance but the willingness to sacrifice for one's beliefs.

When the Maccabeans fought their heroic battles against the Greco-Syrian forces in the years 168-165 BCE they were not opposing the classical ideas of Greece but rather a "debased kind of Hellenism, decadent and voluptuous, such as was imported by the soldier, the slave-dealer, and the brothel-keeper."

Under the pressure of this new barbarism the residents of Judea realized that they could not exist as free men under the Torah. The pagan occupiers prohibited the observance of the mitzvot, destroyed as many Torah scrolls as they could find and made the possession of one a capital offense.

The most desperate act of the conquerors, however, was to transform the Holy Temple of Jerusalem into a shrine for Zeus. Heathen altars were erected all over the Jewish homeland.

It took the brave intervention of Mattathias and his five sons — and 15 years of intermittent warfare — before the Temple was returned to the pristine beauty of Jewish worship.

The lights which are kindled, eight in all, on the festive occasion of Chanukah, recall the heroism and bravery of what Howard Fast described as "our glorious brothers." This blazing fountain is designed to ignite in our hearts compassion for those who martyred themselves in order that Jews and Judaism should be free.

Vital lesson

The spectre of Nazi war criminals in our midst is a difficult one with which to come to grips. Their presence here is an affront to honor and the memory of the millions they helped cruelly to dispatch under circumstances which would require a Dante to describe — and then only barely.

While the Canadian government has been notably lax in the identification and prosecution of Nazi war criminals (the single exception being the Rauca case) the situation across the border has been much better — and may serve as a model for us.

In 1980 Alan A. Ryan Jr., a former law clerk to Chief Justice Byron White and an employee of the justice department, was made director of that agency's Office of Special Investigations. The purpose of the office was to investigate and prosecute Nazi war criminals in America.

Ryan, a non-Jew, gathered around him a team of highly trained legal minds and proceeded to implement the solemn task which had been entrusted to them.

The story of their four years of dogged efforts to track down and prosecute some of the most vicious war criminals in history is ably recounted by Ryan in a new book called Quiet Neighbors: Prosecuting War Criminals in America (Harcourt Brace Jovanovich).

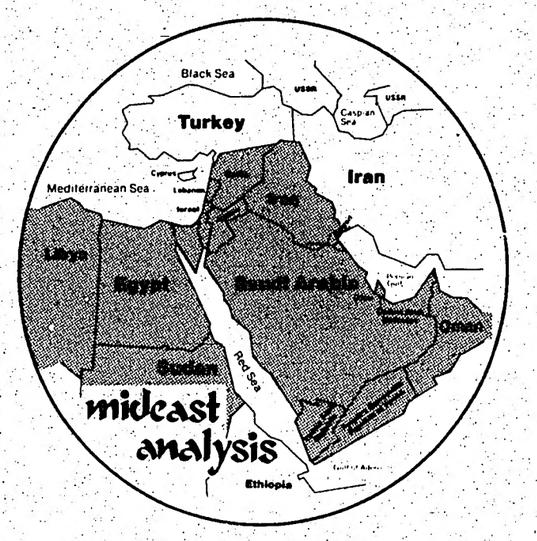
The dossier compiled by Ryan is not something to be read by people susceptible to high blood pressure, for pressure will rise as one reads how, through a curious combination of malice, neglect and statute the United States became, after the World War II, a haven for depraved Nazi war criminals.

What is important in the Ryan book is the message that it took a special team from the American justice department — with all the resources available to that agency — to bring to trial the guards, the SS officers, the police butchers and the other criminal types who made their way to America.

Canadian justice officials might like to read Ryan's book. They could learn from it.

Hussein-Mubarak initiative

Arafat destroys diplomatic offensive



By SHELDON KIRSHNER

Politics breeds strange bedfellows, and in the Middle East this can be particularly true.

Late last month, as the 17th session of the Palestine National Council was set to convene in Amman, Israel and Syria were curiously united by dint of being opposed to the calling of the Palestinians' parliament-in-exile.

• Israel, not having reconciled itself to the existence of the PLO, refused a request by some 180 Palestinians from the West Bank and in the Gaza Strip to attend PNC deliberations. Israel also frowned upon a plan by an Arab member of the Knesset to go to Amman in an effort to convince the PLO to recognize the Jewish state.

• Syria, having instigated a historic split in the PLO and having denounced PLO chairman Yasser Arafat, warned the PLO not to hold its meeting in the Jordanian capital. The Syrians, who have backed a rebellion against Arafat's leadership, compared him to Anwar Sadat, considered to be a traitor in radical Arab ranks.

There was yet another touch of irony as PNC delegates converged on Amman. King Hussein, who had invited the Palestinians to Jordan, could not exactly be compared to a benevolent uncle. Fifteen years earlier, he had unleashed the Arab Legion — his well-disciplined army — against the PLO and had driven Arafat and his followers out of Jordan.

For Arafat, the ironic overtones could be glossed over. By defying Syria and the Palestinian dissidents it so boldly supports, he won something of a moral victory. Arafat, however, paid a heavy price.

The two major factions aligned with Syria — the National Alliance and the Democratic Alliance — boycotted the PNC convention and thereby officially destroyed what unity was left in the PLO.

And, by agreeing to work with Jordan and Egypt for a political resolution of the Arab-Israeli dispute, Arafat contributed to the deepening of divisions in the Arab world.

The Syrians cannot be pleased by the prospect of an entente grouping together Jordan, Egypt and the Arafat wing of the PLO. But, then, neither they — nor the Israelis — were very keen about what transpired in Amman.

At the PNC, King Hussein called on the PLO to take "a fresh attitude and a new approach" to the Middle East situation, which he termed as "bleak." Stunning Arafat and his lieutenants, he said that a peace settlement should be based on United Nations resolution 242, which Israel accepts but which the PLO rejects, and should be conducted under international auspices.

Adopted in November of 1967, just after the Six Day War, resolution 242 calls on Israel to withdraw from occupied territories and acknowledges the right of every state in the region, including Israel, to "live in peace within secure and recognized boundaries."

President Hosni Mubarak of Egypt greets Jordan's King Hussein. Jordan and Egypt, together with the Arafat wing of the PLO, have formed a new entente aimed at producing a Middle East peace settlement. [AP Wirephoto]

Since the resolution treats the Palestinians as refugees and ignores the notion of Palestinian sovereignty, the PLO has consistently rejected it. King Hussein, who was aware of this, nevertheless recommended it to the PNC.

Predictably enough, the PNC turned thumbs down on resolution 242 — the basis of Middle Eastern peace diplomacy since the Six Day War. But the PLO, which unanimously reelected Arafat as chairman, did agree to participate in an international peace conference, to be sought by Jordan and Egypt.

A closing communique by the PLO emphasized that any political settlement with Israel should "acknowledge our right to return [to Israel], self-determination and the establishment of an independent state."

In an effort to close the divisions in the PLO, the PNC agreed to leave three seats on the executive committee vacant for Syrian-inclined dissidents, and reiterated the call for "armed struggle" against Israel.

Neither Syria nor the rebels were impressed with the rhetoric.

Rejection of Israel's existence

The Syrians, who expelled Arafat from Damascus in June of 1983, do not view resolution 242 positively. More important, they resent Arafat's show of independence and his flirtation with President Ronald Reagan's 1982 peace plan, which does not endorse a Palestinian state.

The rebels, whose views are by no means uniform, do not believe it is possible to gain a sovereign place in the sun through diplomatic means. More to the point, a sizeable porportion of the rebels scoff at one of the basics in the Middle East equation — Israel's very existence as a Jewish, Zionist state.

For its part, Israel regarded the recent events in Amman with a mixture of jubilation, contempt and fear.

No doubt the Israelis took heart from the disarray in the PLO, which they have always viewed as a bloodthirsty terrorist gang intent on killing and intimidating Jews.

On the other hand, Israel is plainly fearful that Arafat's apparent interest in pursuing a 2-track course, consisting of diplomacy and terror, could have negative repercussions.

Israel fears that the dramatic improvement in relations between King Hussein and Arafat may lead to a different attitude by Jordan toward the PLO. For the past 14 years, Jordan has not permitted PLO guerrillas to use its territory as a base from which to attack Israel. But in recent weeks, several katyusha rockets have been fired into Israel from Jordan.

It is doubtful whether King Hussein will risk the stability of his kingdom by turning a blind eye to PLO military activities directed against Israel. Yet it isn't inconceivable that he may let the PLO carry out an occasional pinprick raid now that Lebanon is no longer available to the guerrillas.

Foremost in the mind of Israel, however, is the political dimension of Arafat's rapprochement with King Hussein, which has been about two years in the making.

Israel wants a settlement with Jordan, but the prospects for one grow dimmer as King Hussein draws closer to Arafat.

Yitzhak Shamir, Israel's foreign minister and vice-premier, alluded to this recently when he said: "I do not think that anyone in Israel views as positive an excessive intimacy between Hussein and Arafat."

What Israel fears most of all is a coordinated attempt by Jordan, Egypt and the U.S., with Arafat's acquiescence, to settle the status of the West Bank and the Gaza Strip.

In return for peace with its Arab neighbors, Israel would be expected to relinquish the West Bank and the Gaza. This, in short, is the formula being pushed by King Hussein, Hosni Mubarak of Egypt and, possibly, Arafat.

It is debatable whether the U.S. will endorse this formulation. Although Washington favors an Israeli withdrawal from the occupied areas, and the formation of a federation consisting of Jordan and the Palestinians under Israel's military administration, the Reagan White House would probably be loath to get into a nasty fight with Israel, its strategic ally.

The U.S., having already rejected the idea of an international conference on the Middle East, wants to keep the Soviet Union out of the limelight.

Israel has not only fended off the Reagan plan, which the U.S. claims is still operative. It is openly skeptical of PLO long-range intentions, and will simply not negotiate with that organization. Shamir said recently that, as far as he is concerned, an Israeli pullback from the occupied territories is "only the first step" toward Israel's ultimate destruction.

Prime Minister Shimon Peres, who is less dogmatic than Shamir, will have nothing to do with the PLO, or an international conference in which the Soviet Union and the PLO would take part.

So, as matters presently stand, the grandiose peace initiative which King Hussein and Hosni Mubarak hope to get off the ground has very little or no chance of success.

Despite the ideological differences characterizing Israel's national unity government, there is a consensus among Labor Party and Likud politicians that Israel should not relinquish the bulk of the occupied territories.

Furthermore, every mainstream leader in Israel hews to the belief that a Palestinian state on the West Bank and in the Gaza Strip would not be in Israel's interest.

The impasse is deepened by the fact that the PLO, so far, refuses to extend official and unequivocal recognition to Israel. In Amman, Arafat could have put Israel on the defensive by scrapping article 19 of the PLO's national covenant, which calls for Israel's demise. By choosing not to do so, he handed Israel a convenient trump card . . . and effectively torpedoed the Arab diplomatic offensive.

The stalemate continues.

The Canadian Jewish news

An independent Community Newspaper serving as a forum for diverse viewpoints.

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VOL. XXV, NO. 31 (2,233)
Published by The Canadian Jewish News
(A Corporation without share capital)

Toronto Office: 562 Eglinton Avenue East, Ste. 401, Toronto, Ont. M4P 1P1 483–9331

Montreal Office: Square Décarie, Ste. 157, 6900 boul. Décarie, Montréal, Québec H3X 2T8 735–2606

SUBSCRIPTIONS
Canada $10.00 per year . $24.00 - 3 years
U. S. A. . . . . $17.50 - 1 year
All other countries . . . $24.00 - 1 year

Kislev 26, 5745 - Miketz
Candlelighting: Toronto 4:24; Montreal 3:54

Second Class Mail Postage Paid at Toronto Registration Number 1683
Average net paid circulation .... 46,102 Average total distribution 48,586
Publisher's sworn statement, March 30th, 1982.

The Canadian Jewish News assumes no responsibility for the kashruth of the products advertised.

Nes Gadol Hayah Sham

Brave Refuseniks know true spirit of Chanukah

The following stories are told through the eyes of RABBI BARRY & AMY BLUM who visited the Soviet Union during Chanukah last year. Say the Blums: "The courage and strong conviction of the Refuseniks in Moscow and Leningrad, practicing as Jews amidst an environment of oppression, was breathtaking to witness at first hand . . ."

* * *

On Erev Chanukah we met with Eric Chassin and Elena Dubianskaya, activists in the Moscow community, in their apartment. We brought them a Chanukah menorah, candles, dreidels, and some chocolates for their daughter Inna.

The most significant aspect of our visit was placing a mezzuzah on the inside doorpost of their flat. Erev Chanukah was an opportune occasion to dedicate their Jewish home through the traditional Chanukkat HaBayit ceremony, explaining its connection historically with the rededication of the Temple in the time of the Maccabees.

Eric and Elena were touched by the ceremony linking them to Klal Yisrael. They pledged to devote themselves further to making their home a place of Jewish study while performing the commandments.

Later in the afternoon we took a metro to the flat of Aleksander (Sasha) Kholmiansky. One of the first matters which he discussed was his activities in Jewish education, which meant quite often suffering the consequences of KGB harassment.

Sasha took us into his study and turned on a tape of Naomi Shemer music to distract any KGB monitoring of our conversation. Sasha also requested for his own safety that we communicate by writing messages to one another.

He showed us his teacher's certificates of accreditation from the Los Angeles Board of Jewish Education and Gratz College, a Hebrew College in Philadelphia, as he was proud of being a recognized Hebrew instructor.

When we took out the many gifts for him and his students including Hebrew books, tallisim, magen davids, and mezzuzot, Sasha kissed each of the religious articles. The most touching encounter with him was giving a piece of Jerusalem stone from the area of the Western Wall accompanied by the message: "Your mitzvah is to return this stone to its proper place." No words could ever capture the warmth of that moment. Sasha put his hands on his heart, motioning that words could not possibly express his gratitude.

Later we retired into the living room where we

Nellie and Uri Speezman's wedding in Leningrad during the concluding night of Chanukah 5744.

lit a fine wooden menorah, which his father had built, and we sang some Chanukah songs together.

It is sad for us to note that Sasha's fear of KGB surveillance has been justified as he was recently arrested and his apartment searched. His crime is that of being a Hebrew teacher. Sasha now waits in prison for his trial. His dream of emigrating to Israel and celebrating Chanukah in freedom is further from reality.

We celebrated the first night of Chanukah with Boris Klotz and his Refusenik friends in his small Moscow apartment. This was a prime opportunity to teach about the history and customs connected with the holiday as many people were present. The dreidel was an appropriate symbol for discussion, since it lent itself to various identifiable explanations. Boris served as our interpreter.

We referred to the Al HaNissim prayer added on Chanukah, which stressed the point that throughout Jewish history the strong were delivered into the hands of the weak and the numerous into the hands of the few. Our message, conveyed by way of the symbolism of the dreidel, was that through Refusenik perseverance and study of Jewish sources they would succeed in toppling their mighty oppressors by retaining their Jewish identity.

We lit the menorah, sang songs together and answered questions related to all aspects of Jewish life and observance. These Refuseniks were like sponges who thirsted for Jewish knowledge, searching for meaning in their continued plight.

After midnight we returned to our hotel exhausted, yet enriched by our experiences of that day.

On the final night of the holiday we gathered along with 35 friends of Refuseniks Uri and Nellie Speezman to share in a special milestone of their Jewish wedding — chupah. It was a bittersweet experience since Uri is seriously ill, suffering from leukemia and would soon be returning to the hospital. The Speezmans have been married 30 years, but on this last night of Chanukah they sought to bring Jerusalem, the place where their children and grandchildren live, and Leningrad, a little closer together.

Telephone call from Jerusalem

We began the evening by lighting three menorahs which we had brought as various representatives of families participated in the ceremony. The candelabra were quite different from the standard makeshift Refusenik Menorahs which used scraps of wax for candles. Later a close friend of the Speezmans arrived to officiate at the chupah. He conducted the ceremony in the traditional fashion and read a handwritten marriage document, a ketubah.

We were able to share the honor of participating in the wedding, using Refusenik Ida Taratuta as our interpreter. Our message taken from the siddur, stressed the importance of two types of love as mentioned in the paragraph preceding the Shema. We stated that Nellie and Uri's love for one another was Ahavah Rabbah, great love in all facets of daily life which they share together, and also Ahavat Olam, eternal love shown in their courageous activities serving as Hebrew teachers in the Leningrad Refusenik community.

Soon after the ceremony the telephone rang. The call was from their daughter and her family in Jerusalem. The two worlds, although separated by an iron curtain, were brought a little closer on this holiday of freedom. We wished them a mazel tov and a special l'chayim that soon they would be reunited with their family in Israel.

* * *

Our experiences one year ago in the Soviet Union have left an indelible mark upon our Jewish lives. We understood the hidden meaning found in the symbol of dreidel, Nes Gadol Hayah Sham, a great miracle happened there, for indeed the revitalization of Judaism in the Soviet Union has continued to occur when it long could have vanished.

Whether it be lighting Chanukah candles with Sasha Kholmiansky, teaching about the dreidel with a group of Refuseniks in a Moscow apartment, or singing songs of hope and freedom with Refusenik children, we will always remember this special Chanukah which we shared in the Soviet Union. Our task as Jews in the Diaspora was made clear in the words of a long time Refusenik Yuli Kosharofsky: "Don't forget me."

This Chanukah when we remember the victory of the Maccabees by kindling the menorah, let our inner fire of protest rage on as a people and not be extinguished until all our Soviet brethren are free to emigrate.

What will the smurfs say?

Cabbage Patch dolls craze hits Israel

By
ELAINE KAHN

Put aside your fears that we are losing our Jewish young people — as you may have seen in recent newspaper headlines, "Cabbage Patch kids make aliya." I know Israel is anxious for Western olim, but I never thought I'd see the day when Emil Fackenheim making aliya doesn't make the headlines but an ugly blob of cloth and hype does.

I had really hoped last year that Cabbage Patch dolls were a fad. My heart ached for every real child unable to find adoptive parents every time I read about adoption centres for these dolls, and I thought I'd be sick when I heard that damaged dolls, when returned to the store, are issued death certificates or that there was a summer camp for these dolls this year in the U.S.

I didn't enjoy, to put it mildly, the recent radio report about the person who registered a Cabbage Patch doll as a child and received a Family Allowance check for it. I had hoped to avoid the issue completely by refusing to buy them for my daughters.

But in shul during Rosh Hashanah I was about to ask a man how old his tenderly held child was when I saw it was one of them. A friend dropped in last month to say he and his family had celebrated their Cabbage Patch dolls' birthdays with a party, complete with kiddush and motzi (undoubtedly he has already booked the shul for the bar mitzvah). That's when it hit me — I'd been burying my head in the sand — I hadn't stopped to think about the touchy but crucial issue of Cabbage Patch dolls and the Jewish question.

Since only Jews make aliya, do the headlines mean the dolls are Jewish? How can you tell? If a Cabbage Patch doll is a gift from a Gentile friend, is a conversion necessary and, if yes, are they waterproof? Are halachic scholars even now pondering the question of whether nine men and a Cabbage Patch doll will be able to make a minyan? Or change a light bulb?

Recent rumor says these new olim have already revitalized the Telem Party of the late Moshe Dayan, adopting as their logo a cabbage roll with a patch over one end. A conflicting report says a large number have joined with Jerusalem's Belzer Chassidim and live in a new dati neighborhood called the Borscht Belz.

Then there is the question of assimilation. A large popular smurf population already exists in the State of Israel. Although smurfs have been accepted by the locals — stores in Jerusalem last year featured T-shirts reading "some of my best friends are blue and white" — they have not broken into the upper echelons of society and tend to be of a fairly low socio-economic background.

Will they resent this new airlift of Cabbage Patch dolls into the country, fully equipped with tiny little furs and tiny jewelry, backed by the full power of the U.S. dollar? As sociable and likeable as smurfs may be, would you want your child's doll to marry one?

A later article in the Jerusalem Post said that North Americans, unable to find enough of these creations here, are buying Cabbage Patch dolls in Israel to take home — in all cases, so far, before they have served in the army.

Disgusting.

Maybe it's the 6-pointed star...

Astrologers goof on Israel forecasts

By
CARL ALPERT

JERUSALEM —

They do it every year. We mean the astrologers, who read the stars and tell us what's going to happen. As for us, we have made an annual habit of checking up on them. How accurate were they for 1984?

The sheaf of clippings from a year ago constitutes the record, and we have only to compare the predictions with what actually occurred. Four or five of Israel's star-gazers have earned something of a reputation. How well did they do this year?

Perhaps the best known is Herzl Lifshitz. His record speaks for itself. He foresaw the death of Soviet leader Yuri Andropov, but also predicted that Yasser Arafat would be killed before the year was out, as would Syrian President Hafez Assad. Ronald Reagan would not get a second term, he asserted positively.

He even waxed pessimistically enthusiastic. The world would face a major catastrophe, with terrible earthquakes and enormous loss of life. California would be under water to such an extent that the major event in the Olympics would be swimming!

Here at home he predicted a Labor victory in the elections. A new war with Syria would break out by June of 1984. So much for Lifshitz.

Ruth Eli is sometimes called the guru of Israel's astrologists, and she is consulted by political and industrial leaders alike. She fared not too badly in politics. She foresaw Ezer Weizmann's return to public life and selection of Peres as Prime Minister.

The stars told her of an improvement in relations with Egypt late in the year, but we would remain stuck in Lebanon for a long time.

There was danger of war with Syria, but it was avoidable.

Economic problems would increase, but the real depression would begin in 1985.

Mubarak would have health problems and would face a revolt in Egypt.

Miryam Tamir, a competitor, predicted that despite a difficult start, economic conditions in Israel would get better as the year wore on. Oy, was she wrong! She did no better in politics or foreign affairs. There would be no change in government in Israel this year. Khomeini would die, and after a revolution in Iran, the shah's son would assume power. Assad of Syria would be finished with public life. Israel would conduct talks with Hussein.

Ilan Pecker foresaw a close election, the two major parties running neck and neck, but with Likud leading by a slim margin. In the U.S. Reagan would drop out, and Bush would face Mondale in November — with victory to the latter. War with Syria would break out in June.

Soothsayers from the minor leagues added their own forecasts and readings. Danny Herman saw a Labor victory at home, and a new coalition headed by Peres, which would face a stormy first year — a safe prediction for Israel during any year. In general, 1984 would not be marked by anything unusually critical, he said.

Tamir Amitay was confident that Israel would make a rich oil strike during the year, and presumably bought heavily in oil stocks as a mark of confidence in his own prognosis.

In summary, the record was about as bad this year as last.

Some readers may recall that even without reference to Pluto, Mars or Saturn, we last year put into print our own prophecies. We foresaw violent confrontation between secularists in Israel, as indeed there were. Yitzhak Navon would not take over leadership of the Labor Party, as indeed he did not. There would be a wave of strikes, as there were, in the postal service, the ports, railway, civil service and teachers, among others.

On other matters we can line up in shame alongside the professional astrologers. We were certain that economic conditions would improve; that there would be a marked upturn in immigration to Israel from the free West; that a major technological breakthrough by Israeli scientists would make headlines everywhere.

However, we were right when we proclaimed that no Israeli would win a Nobel Prize this year.

We turn in our crystal ball. Predicting is for the professionals. At least we didn't do any worse than they did.

Opinion

New light on Jules Helbronner

La Presse's influential Jewish editor remembered

By
JANICE ARNOLD

MONTREAL —

A Jew was once editor-in-chief of La Presse and one of the most influential journalists in Montreal. That fact has not been forgotten by the French-language daily in its centennial celebrations.

But Jules Helbronner has been overlooked in most records of Canadian Jewish history — at least until recently. Historian David Rome retired archivist of Canadian Jewish Congress, published probably the definitive work on Helbronner as part of the Canadian Jewish Archives series published by CJC.

Helbronner was a French Jew, born in Alsace, who came to Montreal in 1874 after having served in combat with the French army. He is believed to have been involved in a business for a few years before entering a career with the press. Not a great deal, though, is known of his personal life.

Helbronner wrote a labor column for La Presse from 1884 (the year of its founding) to 1894 under the pseudonym Jean Baptiste Gagnepetit, a tongue-in-cheek choice straight out of French Canadian folklore. He became editor-in-chief in 1892 and remained with the paper until 1908.

A Jew was once editor-in-chief of La Presse, the 100-year-old Montreal daily newspaper.

He is best remembered for his crusading journalism on behalf of the working man. His writings did not advocate strikes and insurrection, but moderate reform: better working conditions in the factories and a long-term improvement in the lot of the poor through education and health care.

"From the barest reports, Helbronner emerges as a fascinating and creative character, one of the major contributions of the (Jewish) community to the life of Canada . . . He won such wide respect that even governments which disliked his views and programs entrusted him with missions of enquiry," the late Saul Hayes wrote in the introduction of On Jules Helbronner.

Further significance lies in the fact that Helbronner worked in the francophone world, the labor unions and institutions he championed were French Canadian and his politics were "those of francophone east Montreal." Consequently, it has been francophone Quebec historians who have elevated him to hero status, while Helbronner's fellow Jews have generally not even heard of him.

It is not known to what extent, if at all, Helbronner practiced Judaism, but he never denied that he was Jewish. In any case, his enemies never let him forget it.

He became embroiled in a bitter, prolonged exchange with one L. G. Robillard after exposing a scam in a Catholic mutual aid society old age pension plan. Helbronner was attacked as a Frenchman and a Jew who was trying to destroy a respected Quebecois institution.

Helbronner entered journalism when he became an editor of Le Journal, d'Arthabaska, an eastern townships weekly created in 1877 specifically to advance the early political career of Sir Wilfred Laurier. Later, he contributed to the conservative monthly Le Drapeau, as well as a publication of the Chambre de commerce — odd beginnings for one apparently so socialist-minded.

Historians credit Helbronner in large part for popularizing La Presse, whose circulation reached 121,000 by 1913, by making it a forum for discussion of problems of the day.

Despite a few detractors, Helbronner appears to have been well accepted by Quebecois society. "A Frenchman by birth and in spirit, he learned quickly to love the land of his adoption to whose welfare he gave all his talent and energy," a Quebec journalist wrote of him.

Through his columns, Helbronner fought for a 60-hour week (80 was the norm then), abolition of the city's poll tax, and the development of universal medical insurance. He also was the city hall reporter and waged a campaign against the corruption that was rife at the time.

Labor seems to have returned the goodwill. In 1903, La Presse was able to continue publishing during the teamsters and stevedores strike because the workers broke the general embargo and delivered the needed newsprint out of regard for Helbronner.

In 1893, while editor-in-chief, Helbronner was asked by the Knights of Labor, the large Catholic labor organization, to devise its program of reform. Among his recommendations were forbidding the employment of children under 14; the establishment of labor arbitration boards; and setting up night courses and libraries for workers.

In 1886, the new National Party, born in the passion following Louis Riel's death, was seeking a candidate who would have the support of the labor movement. Helbronner was approached but he refused out of fear of the anti-semitism it might provoke.

Respect for Helbronner went beyond Quebec. In 1886, Sir John A. MacDonald appointed him to a royal commission of inquiry into labor problems, the only representative of French Canada among the seven commissioners. The commission's 1889 report brought to light many injustices in the treatment of workers in various industries.

Anti-semitism entered Canadian politics during the 1888 Montreal East federal byelection when La Presse supported Alphonse Telesphore Lepine, the candidate of the Trades and Labor Council. Although he won, Lepine was slurred by the nationalist French press as "the candidate of socialist Jewry." Helbronner was indignant. He called it an insult not to him but to the workers.

Just after the turn of the century, Helbronner was instrumental in the founding of the Labor Party, which though short-lived, ran two candidates in provincial elections.

Helbronner's sweetest victory came not via the pages of La Presse but a small weekly called Les Debats. A war of words raged between Helbronner in Les Debats and Robillard in the Sherbrooke Pionnier for more than a year.

Libel suits were filed and counterfiled. Helbronner accused Robillard of bilking thousands of working people out of their meagre savings under the cover of the respectability of the church in his pension scam. Robillard said Helobronner was an "emissary of cosmopolitanism," a foreigner, a Jew, who had come to Quebec to sully its most honored institutions.

Robillard skipped town when the claims were verified. The provincial legislature named a parliamentary committee to recommend changes in the law on mutual savings organizations as a direct result of Helbronner's revelations.

Helbronner lost his position as editor-in-chief of La Presse when he opposed the paper's policy and supported the rival La Patrie's campaign to expose misappropriation of funds at city hall to finance a European trip for the mayor.

For the next few years, Helbronner wrote for La Patrie and Nationaliste, then retired to Ottawa where he lived with his daughter, Louvigny de Montmagny. His son Michel became a prominent architect, who designed The Gazette building.

Helbronner died in 1921, but no one is sure where he was buried.

Dissatisfaction on island paradise

North America lures Reunion's Jews

TED KOSOY of Toronto, author of travel guides to Europe, Latin America, Canada, Florida and the southern states, the Orient and South Pacific, recently visited the remote island of Reunion and met members of the Jewish community there.

* * *

Reunion, a small French-held island in the Indian Ocean, 7,000 miles southeast of Paris and 1,000 miles east of South Africa, is surprisingly, a home for an obscure, yet active community of Jews. Nearly all of Reunion's 50 Jewish families originate from North Africa.

They fled Algeria in the 1960s following its protracted and bloody struggle for independence that left them in the predicament of finding a place for themselves under a newly formed government that was leftist, revolutionary, Islamic and hostile to the West and Israel.

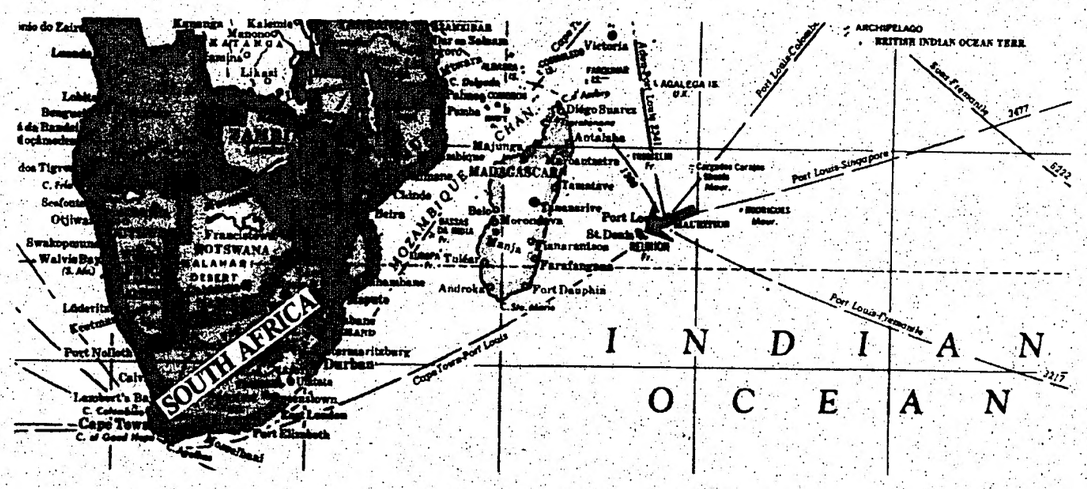
Joining them were a handful of Jews from France and Belgium, most survivors of the Holocaust, who arrived on the island during the same period in search of opportunities.

Ashkenazi and Sephardi alike, they dwell as a minority within a minority of French passport holders, living as expatriates on a dependency that has been in French hands for 300 years . . . and survives as one of the last colonies remaining in the once far flung French Empire.

The Ashkenazim, in the main, are businessmen and the Sephardim, to a man, door-to-door salesmen of clothing and textiles.

In contrast to other colonies, Reunion is well developed, boasting living standards the equal of the mother country. The prosperity of the Jews derives from the island's French connection, since, as a matter of government policy, France spends an enormous amount to subsidize the local economy.

Roughly the size of Metropolitan Toronto, Reunion is a special kind of place, a blend of the tropics and Europe. Sidewalk cafes, well stocked supermarkets and shops, fine restaurants and tennis clubs are a short distance by superhighway from fields of sugar cane swaying in the breeze, streams in hill country yielding trout, beaches and hiking trails, a mountain resort and volcanic basins.



Its Jewish inhabitants, secure under the French flag in an Indian Ocean haven far removed from the strife of the world, lead an enviable life. They are blessed with the comforts and ease that comes from living on a tropical retreat where the sun shines year-round and enjoy — thanks to the island's unique social structure — complete freedom and tolerance as Jews.

While technically a part of France, Reunion is ethnically very different. Its half-million population consists of minorities of overseas and native born French, Chinese, Hindus, Moslems from Pakistan, Africans and Creoles. The latter are descended from French sugar plantation masters and the slaves they transported from West Africa.

As the name itself implies, Reunion is an unusual and successful experiment in inter-racial coexistence. On an island where negligible foreign influences disturb the general atmosphere of harmony, I routinely met Chinese married to Eurasians, Hindus to Protestants and dark-skinned Moslem Asians to blonde French Catholics.

Since no one appears to take much notice of the mingling of the races, the Jews have few inhibitions — and numerous examples to follow — in marrying outside the faith. The rate is estimated at 50%, similar to the ratio of inter-faith marriages prevailing in small town North America, where co-religionists also live in isolation from the Jewish mainstream.

The ancestry of the wife of the Sephardi community leader is Chinese, Hindu and French. The Ashkenazi leader's spouse is an Indian Jew. Her forefathers were among the first indentured laborers brought over from Goa during the 1840s to work as field hands on the sugar plantations following the abolition of slavery.

Most who do intermarry attempt to raise their children in the faith, providing them, where possible, with religious instruction.

A synagogue was opened in 1982 in St. Denis, the capital, on the second floor of a private residence, a stone's throw from the ocean's shore. A rabbi — to be exact, a shoichet — is brought in from France during the High Holidays. On Yom Kippur individual donations, sent directly to French organizations, are made with the knowledge that the aid is funneled to Israel. Kosher facilities are not yet available. A Talmud Torah is planned for the time when there are enough students to warrant its establishment.

Though they lead charmed lives, beneath the surface there is dissatisfaction. Few in the community express the intention of remaining in Reunion permanently, since they feel boxed in on this remote outpost. They would, given the chance, move on, but there are, at present, no viable options. A return to North Africa is out of the question. Israel does not tug at their emotions or grip their imagination sufficiently to offer them a sense of the immediate future. Their ties to France are weakening.

The French blame Israel for the instability in the Mideast, linking Jerusalem's refusal to cave in to the Palestinians with the high price of oil and the effect that has had on France's prosperity.

In these tough times, and in the face of the hardening of attitudes, the Jews live in some fear.

The fact is, that this group of Jews, born into poverty in North Africa, citizens of France, flourishing in splendid isolation on an Indian Ocean pardise and speaking French and Arabic, envision a secure future only in North America, a land on which they have yet to set foot. They spoke incessantly to me of the possibilities of settling in Canada or the United States, rhapsodizing about the bright lights of New York, golden California and even francophone Quebec as though they were the Promised Land.

Their restlessness mirrors in microcosm the unease of so many of their Diaspora counterparts I've met. Though Reunion's Jews enjoy unprecedented prosperity and political security, that is not enough: America is the home of their imagination.

Boycotters can take note of anthem

By
JOSEPH POLAKOFF

WASHINGTON —

Although Malaysia's government forbids the playing of compositions by Jewish composers, the anthem of one of that harshly anti-Israel Islamic country's 11 federated states, Kedah, was composed by a Russian Jew.

Cancelation by the New York Philharmonic's appearance in Malaysia during its recent Far Eastern tour because the government objected to the program including Ernest Bloch's Hebrew rhapsody, Shlomo, brought out information about Kedah and its anthem.

An Australian researcher uncovered the origins of the anthem and contacted Israeli embassy officials in Australia. They forwarded the information on to diplomatic colleagues in Los Angeles, and the latter made it available to Tom Tugend of the Heritage, an Anglo-Jewish weekly.

Back in 1935, Tugend reported, a Jew named Reutenberg appeared in Kuala Lumpur, now the capital of Malaysia — which was then under British rule. A talented pianist, he quickly was hired as conductor of the Selangor Club orchestra. A few months later, Sultan Abdul Hamid Helim Shah, ruler of Kedah, called for the composition of an official anthem to inspire his subjects.

"Reutenberg, apparently not a man to waste time, sat down at the piano and knocked out three different anthems within 25 minutes," Tugend wrote. One found royal favor and Kedah had its anthem while the composer received $1,000.

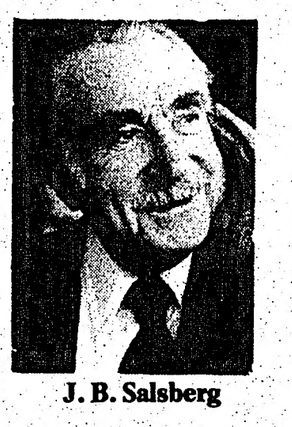
Reutenberg, who later changed his name to J. A. Redhill, was interned by the Japanese during the World War II. After liberation he became a popular radio perfomer in Malaysia. A newspaper obituary dated Feb. 24, 1949, said Redhill's "passing will be greatly regretted in Malayan musical circles. . . . The funeral will take place in the Jewish cemetery in Singapore."

Opinion

Uncle Eliezer explains real meaning of Chanukah

By
J. B. SALSBERG

Don't panic, my good friends. The heading of this column does not suggest that you, I, and all the rest of us have, heaven forbid, been misled about the real meaning of Chanukah until now. Or that my good uncle, and his well known Thursday night shvitz buddies, have somehow come into possession of hitherto unknown materials that throw new light on the "Holiday of Lights" on Chanukah. They merely read the well known ancient sources.



J. B. Salsberg

Furthermore, my trusted readers, should you, or anyone else, suspect that my uncle Eliezer, or I, his favorite nephew, or Mendle and the other loyal and unwavering members of the shvitz sanhedrin, have ever questioned the importance and delight of Chanukah in the scheme of things that are Jewish you would be wrong.

Quite the contrary; there are no more enthusiastic participants in all the good practices that make Chanukah so special in our lives than are the shvitz buddies, or I, their admirer and willing mouthpiece.

We love lighting the candles every evening of the Chanukah week; we sing lustily the special songs that our fathers and forefathers have sung for about 2,150 years; we eat Chanukah latkes galore (even if we suffer minor consequences as a result); and we even play cards (which none of us has ever mastered) during Chanukah only because it's a practice which isn't frowned upon.

So you see, my loyal band of readers, that the Chanukah credentials of uncle Eliezer, Mendle, Sam and all other Thursday night regulars are as good as any within the confines of Jewry. Why, then, why do they (and me, too) want to reveal "the real meaning of Chanukah," as if the millennia-old meaning had been, heaven forbid, concealed from us? I will let you hear the explanation straight from the truthful lips of my uncle and from uncle's bosom friend, Mendle (he, who usually instigates discussions during the repast portions of the shvitz assemblies) since both came to my place to discuss the matter.

As usual I was glad to receive my esteemed visitors and, as usual, I had prepared a steaming samovar of tea, lemon, plus some raspberry jam that my sister Thelma provided.

We filled and re-filled our glass while we kibitzed about this and that. Finally uncle Eliezer began to unveil the real reason for their visit.

With Chanukah fast approaching, Mendle suggested to the shvitz group (after the lechayim, of course) that there are a number of popular misconceptions about the essential factors that made Chanukah so important in our lives. As for my uncle, he added that some of the real experiences of the battle of the heroic Maccabees contain important lessons for us and our times that all Jews should learn.

In short, what my uncle and his friends think we should give prominence to is this:

With the painful memories of Haman (that scoundrel) and Hitler (the worst of all the Jewish enemies we ever encountered) many of our folk think that the tyrant Antiochus, the Hellenized king of ancient Syria (about 165 BC) who ruled over our ancient land, also wanted to kill all the Jews, but the heroic Mattathias, the high priest (Cohan) of the small town of Modi'in, and his five brave sons, especially Judah, rose up and led the Jewish people in the daring but successful battle against the vast Syrian army and thus saved our people, cleansed the holy temple of Jerusalem, and found pure, sacred oil that miraculously lasted a whole week during which all the people celebrated.

Well, said my uncle, all that is true — as far as it goes. But that's only part of the story, added uncle Eliezer in sombre tones. The whole story should be known. And what is the whole story that we should know and draw lessons from for our own times? They are, according to Mendle, as follows:

First, unlike Haman, Hitler and their like, Antiochus did *not* seek the physical destruction of the Jews. He was determined to eradicate their religion and national culture and thus turn them into Hellenic idolators and worshippers of Zeus and other Greek idols.

In short, the Maccabean uprising and military battles constituted, perhaps, the first successful uprising against the destruction of a nation's religion and culture in the history of mankind. It was a struggle for national survival and not merely for the protection of lives. This fact, according to Mendle, raises the importance of Chanukah to especially great heights.

Second — the war for national survival was not launched from Jerusalem, the national capital and the home of the sacred temple, where statues of Greek Idols had already been erected, but from the small town of Modi'in and its agricultural hinterland and was led by local Cohanim, rather than by the High Priests (Cohanim Gadolim) of Jerusalem.

That shows how deeply the Hellenistic practices had penetrated the ranks of the Jewish upper classes who became gradually Hellenized, who engaged in Greek sports and entertainments, etc., etc.

The Maccabean uprising was, therefore, a people's uprising. It was the common folk, the farmers and the town artisans who rallied to Mattathias and his sons who slew the first Jew who came to the Modi'in temple, accompanied by Syrian soldiers, to sacrifice a pig in that town's temple, as Antiochus ordered. That's how the successful revolt started; it was the lower echelon of Cohanim and the common folk who saved the nation and regained its national independence.

Aren't these important facts that are not well known or, at least, insufficiently emphasized when celebrating the wonderful holiday of Chanukah?, asked my uncle. I had to agree that he was, as usual, right.

Now, that we know it all and that we have learned the important lessons of Chanukah, we resolve to celebrate Chanukah this year with greater enthusiasm than ever before.

Happy Chanukah, to all of you! And remember — it's the people, the good, ordinary people who made history!

* * *

Note: *We promised to continue with the Spadina theme (CJN Dec. 13) in this issue, but we forgot about Chanukah, which comes but once a year. The observations of Spadina will, therefore, come next week.*

LETTERS TO THE EDITOR

Letters are welcome if they are in English or French, no more than 250 words, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit letters, which must bear the sender's address and handwritten signature.

* * *

REFORM RABBI OUTRAGED

I was outraged by the Nov. 29 article in your Montreal edition headed "Rabbi wants halacha to define Who Is A Jew" and subheaded "Conversion issue 'threatens' Jewish harmony."

Rabbi Reuven Bulka of Ottawa, the editor of the Judaism and Psychology Journal, is quoted as declaring: "if you call yourself Reform, you've taken yourself out of the picture."

He then proceeded to sneer at Reform practice, to misstate statistics, and to blur fact and opinion.

After the Holocaust, it is a serious offence for one group of Jews to attack another group and to read it out of the community. We have lost enough Jews in our time. We must not voluntarily add to their number. What is required is tolerance and a respect for difference.

We Reform Jews want our lives to reflect a genuine tie with the history and tradition of our people. We have enunciated the premise that survival means change, adaptation to the modern world.

When we re-examine rituals — not because we are for them or against them, but because we must determine which are meaningful and which have lost meaning — we are not watering down Judaism; we are washing it.

We are not weakening it; we are changing it and helping it to live in consonance with its ideals.

To maintain the contention that Reform Judaism is a minimal, negative, nebulous, convenient philosophy that makes no requirements, demands no observances, requires no commitments, is to compound error and distort truth.

Reform Judaism is not to be utilized as a vehicle for the ultimate rejection of Judaism. Its purpose is to strengthen and activate Judaism as a religious way of life. Its objective is to pursue holiness — a way of life which is sanctified and concerned, sensitive to human values in which every human being is sacred.

While Reform Judaism insists that we are intellectually and emotionally free to pursue our own quest for God in accordance with our convictions, it should be clear that Reform Judaism maintains that there can be no authentic religious faith without a belief in God. In searching for God, we find pathways that lead us to truth, justice, mercy and love.

Let's strive as Jews to strengthen our home life, to intensify our observance, and to enrich our community. Let's emphasize that which unites us and not exploit that which divides us. May we rabbis set a worthy example that will result in greater cooperation and understanding among all Jews.

Rabbi Kenneth I. Segel
Temple Emanu-El-Beth Sholom
Montreal

* * *

CALLS RABBI "ARROGANT"

Re Rabbi Reuven Bulka's intemperate attack on Reform Judaism:

As a Conservative Jew, I feel obliged to respond to his patronizing and arrogant statement that Orthodox Jews must talk to "Conservative and Reform Jews in order to convince them that they are taking the wrong route."

Rabbi Bulka needs to be reminded that this "wrong route" has been voluntarily chosen by over 85% of synagogue affiliated Jews in North America, since less than 15% are now affiliated with Orthodox congregations.

I am sure that Rabbi Bulka is familiar with Micah's famous dictum: "What does God require of thee? To do justice, love mercy and walk **humbly** with thy God." He could benefit by meditating on the word that I have underlined.

William Abrams
Montreal

* * *

TO magazine co-publishers Carey Diamond (left) and Bobby Rotenberg.

CLAIM STORY SEXIST

We would like to call your attention to Frank Rasky's Nov. 29 article on TO magazine publishers Carey Diamond and Bobby Rotenberg, which was headed "Lawyers abandon law to start up magazine."

Mr. Rasky's views are sexist, to say the least — and we're sure he didn't even realize it.

The mothers of the two young lawyers aren't mentioned. Are the boys the sons of their fathers only?

Would they suddenly become the sons of Mr. and Mrs. Eph Diamond and Dr. and Mrs. Cyril Rotenberg if the two young men had done something to damage the reputation of their families?

It's a put-down — but no doubt an unintentional one. After all, you gave excellent coverage in the same issue of The CJN to Judge Rosalie Abella and Betty Friedan.

Danny and Myra Krangle
Toronto

Editor's note: Frank Rasky replies: "Sorry about that. As a sincere supporter of the feminist cause and an ardent admirer of Ms.s Abella and Friedan, I apologize for the omission, which was due, in part, to lack of space in our tabloid format.

"Obviously, a journalist can't please everybody. I also got a query from the mother of two daughters reprimanding me for another omission. She wanted to know, 'Are these two nice Jewish lawyers married?' Like a good reporter, trying to make amends for my two inadvertent omissions, I phoned TO magazine asking about the marital status of the publishers and the first names of their mothers. Bobby Rotenberg's answer was: 'No comment.' "

* * *

HE FASTS FOR PRISONERS

I am writing to express my concern for recently imprisoned Soviet Jews, Moshe Abramov, Zakhar Zunshain, Yakov Levin, Yakov Gorodetsky, Yuli Edelshtein, Alexander Kholmiansky, Alexander Yakir, Yakov Mesh and Mark Nepomniashchy — and to indicate I am joining in the worldwide outcry on their behalf.

Together with 20 other members of my synagogue, Congregation Dorshei Emet, we are participating in a fast day as part of a community-wide rotating 18-day protest fast.

We deplore the oppression of Hebrew teachers in the USSR who are being harassed and imprisoned for the "crime" of teaching the language of their people.

Rabbi Ronald Aigen
Montreal

* * *

MEAT-EATERS VS VEGETARIANS

Re Rabbi Moses Burak's Dec. 6 column, which posed the question, "Am I permitted to be a vegetarian?":

I would like to offer a different perspective than that of Rabbi Burak's on Judaism and vegetarianism.

The idea that "you are what you eat" seems to be a relatively new, and possibly faddish, concept. Yet our Jewish ancestors lived by that adage, and sought to moderate and elevate every act of eating, through such disciplines as kashrut.

With the permission to eat meat after the flood also came numerous restrictions, to temper us and to avoid at all costs the human temptation toward gluttony and excess.

Thus, for example, we are prohibited from drinking an animal's blood, from eating certain sections of permitted animals, and from eating the limb torn from a living creature.

Rashi's commentary in Genesis 1:29 can be understood to teach us that the eating of flesh was only a concession given to a weak humanity, not a commandment.

Our tradition forbids us to inflict a blemish on an animal, and therefore, there are Jews who do not wish to eat animals injected with dangerous and life-threatening chemicals. It forbids us to muzzle an ox when it treads corn, and therefore, some may choose not to eat animals penned up in inhumane conditions for most of their short lives; and it teaches us compassion for animals, as a mitzvah.

Some Jews have committed themselves to living out that mitzvah through vegetarianism.

If HaRav Kook, himself a vegetarian, saw no Torah prohibition in vegetarianism, how much more so should we of lesser standing be open to it?

We who might not be as holy, ought not be haughty either. After all, while some at the messianic banquet will be feasting on leviathan, the other side of the table will be joining in on Isaiah's vision, when even carnivorous **animals** refrain from eating each other.

Maybe we'll even toast a l'chayim together?

Rabbi Elyse Goldstein
Toronto

* * *

NO AFRICAN "HOLOCAUST"

Re I. C. Harry's Nov. 1 letter, asking Jews to support freedom for South Africa's Blacks before we are shamed by our children who one day may ask: "What did you do during the Black Holocaust?" His letter was headed, "Sun City 'Black Holocaust.' "

Everyone is entitled to express his opinion and so is Mr. Harry. What is regrettable is that the editor let this heading be published in a Jewish newspaper.

Let us make a little comparison. If a black person in South Africa cannot reach the level to become a PM, or is not allowed to have sex with a white person, or committed a crime and is sent to prison and a guard uses excessive power or even killed the prisoner (happened in Quebec as well); or if at violent demonstrations, when demonstrators were destroying property and the police used excessive power (as almost all the powers in the world are doing) is this a "holocaust?"

Let me make it clear, I do not approve of the laws of South africa. They are bad, very bad, and should be corrected.

However, I have never heard on radio or television that South Africa has any laws for a final solution for the Black population.

By using this heading in this situation you have defiled the memory of 6 million murdered Jews.

Bernat Rosenchein
Montreal

Editor's note: The word "Holocaust" used with quotation marks in our heading merely reflected what I. C. Harry wrote in his letter.

World-National

Canada backs Israel, U.S., opposes UN peace forum

By
PATRICIA RUCKER

NEW YORK —
Canada was one of only three countries to vote last week against a United Nations General Assembly resolution calling for a UN-sponsored international peace conference on the Middle East.

The other two negative votes were cast by Israel and the United States.

A spokesman in the department of external affairs said that Canada voted against the resolution "because it prejudged the outcome of the conference."

The wording of the resolution called for conformity with the guidelines for such a conference set out in a similar resolution which Canada voted against a year ago.

Among these guidelines was a call "to put an end to Israel's occupation of the Arab territories seized in 1967, including Jerusalem," and a reference to the "legitimate and inviolate rights of the Palestinian people . . . including the right to establish its own independent state in Palestine."

When the resolution was proposed last year, Australia joined Canada, Israel and the United States in voting against it.

This year, in a separate ballot, Australia opposed inserting the reference to the guidelines, but abstained on the vote on the full resolution.

The resolution passed by a vote of 123 to 3, with 23 abstentions. Among other countries which abstained were West Germany, the United Kingdom, and Costa Rica, which was the first country to move its embassy from Tel Aviv to Jerusalem.

According to a statement from the department of external affairs, "Canada's position on the Arab-Israeli dispute remains that Security Council resolution 242 of 1967 provides the basis for a just and comprehensive settlement.

"The Secretary of State for External Affairs reaffirmed the commitment to this position in his speech before the UN General Assembly on Sept. 25, 1984.

"We continue to support all reasonable peace plans such as the September 1982 proposal of U.S. President Reagan which may lead to furthering the peace process."

TIMELESS SYMBOLS

Mosaic floor showing the 7-branched candelabrum, palm branch, incense shovel and ram's horn at the Hamat-Tiberias synagogue (3rd to 4th centuries). [Religious News Service Photo]

Israeli woman soldier apparent murder victim

TEL AVIV (JTA) —
The body of 20-year-old Hadass Kedmi, an apparent murder victim, was found last week in a picnic ground on Mt. Carmel. The young woman soldier had been missing since Nov. 29 when she was last seen near Haifa trying to hitch a ride to her home in Kibbutz Kfar Masaryk.

The remains were discovered by soldiers on a training exercise in the Carmel range. Police said the body bore signs of violence and assume Kedmi was kidnapped and murdered by terrorists. A general investigation is under way, and no details have been released.

Kedmi had been the object of a massive search by soldiers, border and regular police, aided by Jewish and Arab civilian volunteers. She and another woman soldier hitched a ride together from their army base near Tel Aviv to their homes in the Haifa area.

The driver of the car that picked them up told police that he dropped Kedmi off, at her request, on the outskirts of Haifa, and that she walked to a nearby gasoline station to try to find a ride in the direction of Kfar Masaryk on Haifa Bay.

Kedmi's disappearance prompted police to resume their search for another soldier, David Manos, who disappeared in the same vicinity two weeks earlier. They are checking bars in the Tel Aviv area following reports that someone resembling Manos was seen there after he was reported missing.

Receivers hope to sell Ata

TEL AVIV (JTA) —
Government - appointed receivers are trying to maintain production at the Ata textile mills on Haifa Bay to improve the chances of finding a buyer for the giant textile combine, the largest single employer in the Haifa area.

A Haifa district court has ordered the Cotton Marketing Board to continue selling Ata raw cotton. The board has refused so far because of an outstanding debt of nearly $2 million.

Ata, once a showpiece of private industrial enterprise in Israel, with plants on Haifa Bay and in Galilee, went into bankruptcy following the loss of its largest overseas customer. The receivers were given the task of preserving the business and the jobs of its 8,000 employees. Normally receivers preside over the liquidation of an enterprise to ensure maximum reimbursement of its creditors.

The ministry of trade and industry has been looking for a suitable buyer or investment syndicate, so far without success.

Ata's troubles began more than two years ago when its biggest foreign customer, the Marks and Spencer department store chain in Britain, warned the compnay that the quality of its products was falling below the chain's high standards. Ata was given a year to show improvement.

Marks and Spencer withdrew its business from Ata over a year ago. Ironically, Marks and Spencer was established and is headed by the Marks and Sieff families whose strong Zionist connections date back to the early years of Chaim Weizmann's leadership of the World Zionist movement. They were instrumental in establishing the Weizmann Institute of Science in Rehovot which they continue to support.

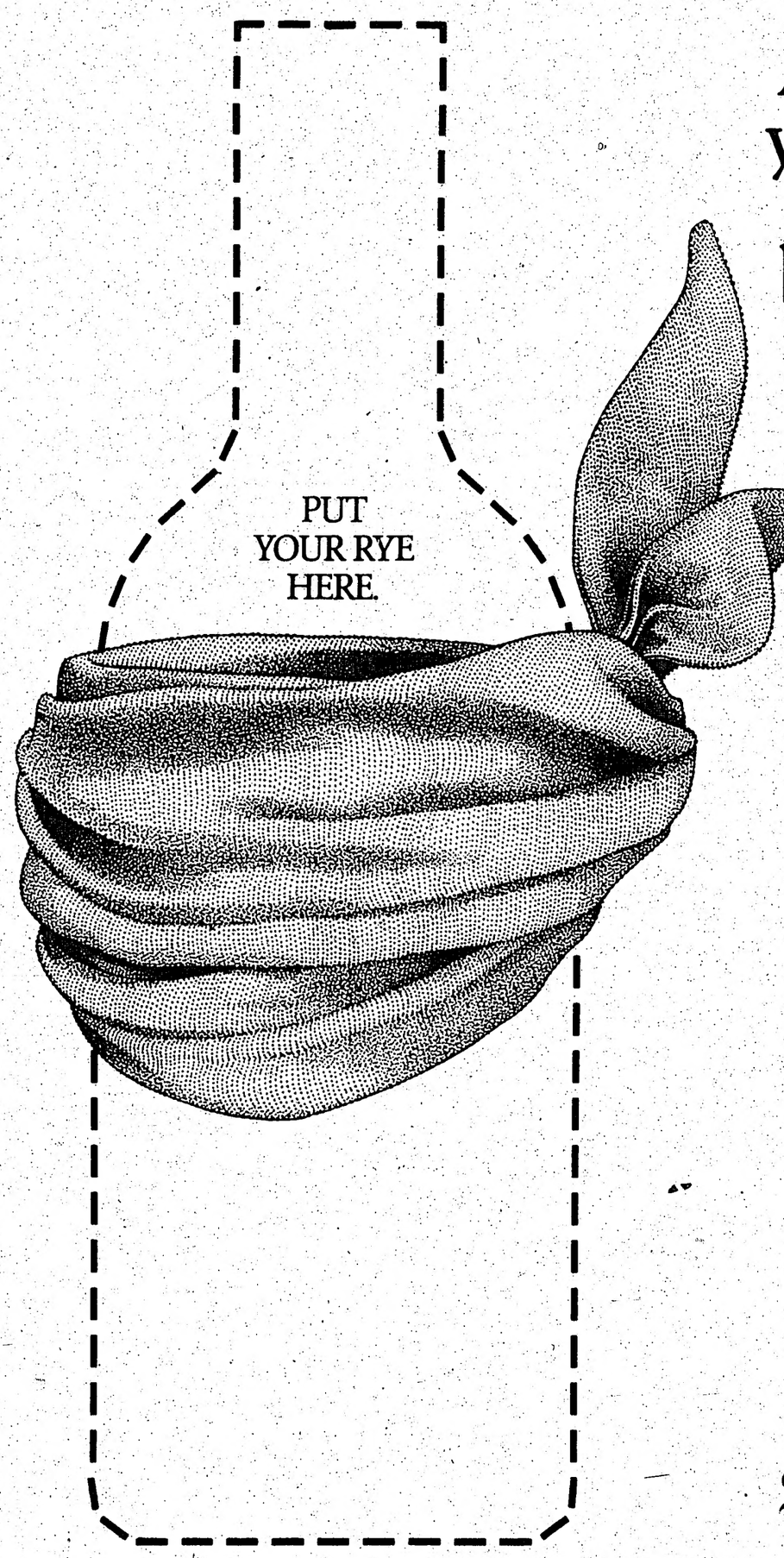
Refinancing Israel's debt

NEW YORK (JTA) —
A leading member of the Senate foreign relations committee proposed last week that the U.S. refinance Israel's debt, as it has done for other countries in severe economic straits.

Sen. Joseph Biden of Delaware, the second ranking Democrat on the committee, said he and Sen. Daniel Inouye (D. Hawaii) would draft a refinancing plan for Israel when the new Senate goes into session next month. Biden spoke to the Zionist Organization of America here.

He noted that the U.S. has been able to finance the debt service of other economically troubled nations such as Mexico, Nigeria and Argentina.

He also chided those who complain that the U.S. provides excessive economic and military aid to Israel. "The U.S. spends over $100 billion a year on NATO and worries about spending $2.7 billion on Israel," he said.



Are you sure you'd choose your rye blindfolded?

It's surprising how many people choose the same whisky year after year and never know if it really tastes best.

That's why we challenge you to take our blindfold test.

Taste your whisky. Then Seagram's V.O.

We're sure you'll agree Seagram's V.O. is Canada's finest.

Seagram's V.O.

Security officials forcibly remove demonstrators

Falwell stirs emotions at Town Hall debate

By
KEVIN FREEMAN

NEW YORK (JTA) —
Rev. Jerry Falwell confronted a group of angry protesters and dodged eggs and other items hurled at the stage at Town Hall last week to engage with Rabbi William Berkowitz in a wide-ranging discussion on domestic issues and his views on Israel and the Jewish people.

At least 50 persons were forcibly removed from the hall by security officials. Nonetheless, many of those who remained continued to jeer and catcall during the course of the 2-hour dialogue.

Falwell, the leader of the Moral Majority, told the equally partisan crowd of several hundred people that "I became a lover of the Jewish people by becoming a student of the scriptures," while in his second year of college. That remark was greeted by loud catcalls and other signs of displeasure.

Falwell repeated many of his views enunciated at past forums in the Jewish community asserting his right to preach the gospel, while maintaining that he has not singled out the Jewish people for mass conversion. "Our mission is a universal one," Falwell said.

He said he had no ulterior motives for his friendship with the Jewish people as some critics have charged, and that his right to preach the gospel should not be misinterpreted or misconstrued as anti-semitic, just as, he asserted an Orthodox rabbi's rejection of the theology of Christiandom should not be regarded as being anti-Christian.

Berkowitz, who served as moderator of the discussion which comes under the auspices of the "Dialogue Forum Series" he has conducted for 34 years in New York City, introduced Falwell as "a good friend of the State of Israel." Berkowitz called for Jews and evangelicals to work together for "common goals."

Falwell referred briefly to his upbringing in Lynchburg, Va., which he described as a small Protestant community where there was no contact with Jewish people. He said, "My father was anti-semitic," adding that he was also "a racist."

He was quick to note that the conservative evangelical Christians have become strong supporters of the Jewish state while "liberal" groups such as the National Council of Churches has moved away from support of Israel to support for the Palestine Liberation Organization.

He described Israel as a strategic ally in the Middle East, without whom the Soviet Union would control the oil fields in the Persian Gulf. He stressed that equally important is the fact that Israel is the only democratic ally of the United States in the Middle East.

"The money we put into the coffers of Israel is the best dollars in military defence we spend anywhere on the face of the earth," he declared. He praised Israel's invasion of Lebanon in June, 1982 and rejected claims of the Palestinian people for a homeland alongside Israel.

Falwell said he supports the moving of the American embassy in Israel from Tel Aviv to Jerusalem, and affirmed that Israel has the right to settle any part of the West Bank. He lambasted King Hussein of Jordan for not doing more for Palestinian refugees.

On several issues of domestic concern, Falwell said he supports the call for voluntary prayer in the nation's public schools, and said he does support the separation of church and state, although he equivocated by saying he did not, feel the constitution called for a separation of "God and state."

On the school prayer issue, Falwell rejected calls for compulsory prayer in schools. He said no child should be forced to pray in schools, that no child should be denied the right to prayer in public schools and that no prayer should be written by school or government authorities.

He predicted that the greatest contribution to be made by President Reagan in his second term of office will be a restructuring of the Supreme Court and the United States judicial system for "the salvation of the United States." He predicted that in five years, "convenience abortions will be outlawed."

The demonstration outside Town Hall featuring speakers denouncing Falwell as "sexist, racist, and anti-semitic." Jacob Bender of the Manhattan Chapter of the New Jewish Agenda told the demonstrators that Falwell is "no friend of the Jews." The demonstration included the All Peoples Congress and the Workers World Party, both leftwing groups.

Jewish Agency rep calls for Western aliya

By
SHERYL HALPERN

TORONTO —
A new aliya-oriented partnership is developing between Israel and North America, according to Chaim Aron, head of the Jewish Agency's aliya department.

Speaking at the Council of Jewish Federations session on Aliya Programs: A New Challenge to Federations (held in co-operation with United Israel Appeal), Aron commented on Israeli attitudes towards aliya from the West. "We are accustomed to having, to working with, aliya from countries of distress. There has been some emphasis on aliya from free countries, but not the emphasis it needed from the Israeli point of view or from the point of view of Western Jewry."

He predicted that aliya from North America would become increasingly important to Israel. After Israel had completed her "rescue missions" elsewhere, he said, "the human reservoir then will lie only in the West."

By not promoting aliya, Israel — and Western Jewry — would lose out, he said.

While the partnership would have to work out a common language, and the Association of Americans and Canadians in Israel would have to be "your long arm" for new olim, Aron said Israel would do its part in offering job opportunities and resettlement services to encourage immigration.

He cited as an example the 800 jobs open to potential olim in the Lavi plane-building project — jobs that will be part of a "comprehensive" aliya package including apartments for olim, loans and educational facilities.

He added that Israel also needed 5,000 engineers, and specialists in other high-technology fields, and would be putting out a full job listing shortly.

Also present at the session was Natalie Gordon, vice-president of the AACI, who spoke on the need for a similar partnership between North American aliya groups and new olim. Gordon, who made aliya from New Jersey 10 years ago, felt that North American olim could serve as liaison between North Americans and Israelis. The olim had first-hand experience with both North American and Israeli communities, making them a valuable resource.

IDF rejects illiterates

TEL AVIV (JTA) —
About 300 of the young Israelis recruited into the army each year are rejected because they can neither read or write, Defence Minister Yitzhak Rabin was informed during a visit to the Israel Defence Force special training centre.

He was told that about 90% of the illiterate youths are native-born Sabras.

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World-National

Visit brings prospect of unity in Montreal

Sephardic community welcomes Chief Rabbi

By
JANICE ARNOLD

MONTREAL — The Sephardic community of Montreal is hoping the visit here of the Sephardic Chief Rabbi of Israel, Mordechai Eliyahu, will heal the serious internal rift that has developed over the past few years.

For the first time since differences of opinion between its traditional and more modern elements arose over how the Sephardic community should be organized, the two factions have come together to welcome with equal enthusiasm the Rishon Letzion, the supreme authority on religious matters for Sephardim around the world.

Leaders of both sides of the Sephardic community — or more precisely, Moroccan community — speak with awe of Eliyahu's bringing a message for peace to the community here.

The Communaute Sepharade du Quebec, the umbrella agency for the Sephardic community, is collaborating with the Rabbinat Sepharade du Quebec, the principal organizer of the Chief Rabbi's 2-week Canadian visit, which is hailed by both groups as an historic event.

The Canadian Sephardic Federation and Ontario Sephardic Association are also collaborating.

Eliyahu arrived from Israel at Mirabel Airport Dec. 10, with the Chief Rabbi of Netanya, David Shlush, and their wives under heavy RCMP protection. A delegation of about 75, representing the four sponsoring organizations, as well as the Israeli consulate, Canadian Zionist Federation, Vaad Hair and Lubavitch community, was on hand for the reception in the airport's VIP lounge. Some of the men kissed Elihau's hand with reverence.

Jacques Belleau, of the ministry of intergovernmental relations, brought greetings on behalf of the Quebec government.

Outside on the main concourse, children from Ecole Sepharade de Montreal waited for the Chief Rabbi to emerge. When he did they greeted him with Hebrew songs and crushed around him to get a closer look.

Despite the long flight, Eliyahu, dressed in a black robe with white embroidery and a blue satin, turban-like hat, was in a jovial mood. He seemed fascinated by the snowy fields stretching beyond the airport but said the cold outside was offset by the warm faces that greeted him. Eliyahu speaks only Hebrew.

For the Rabbinat Sepharade, the main event on Eliyahu's busy itinerary was the inauguration of the Centre Sepharade Rabbinique Maghen David which took place on the second day of his visit. About 1,000 persons crammed the sanctuary of the centre, which has been a project led by Montreal Sephardic Chief Rabbi David Sabbah almost since he came here from Morocco in 1977.

The centre is a beautifully renovated former hydroelectric station. Work begun almost five years ago is not yet completed.

Police cordoned off the surrounding block on Victoria Ave. Anxiety grew after Eliyahu failed to arrive on time but when he did, some 45 minutes late, the crowd went ecstatic, clapping and cheering.

The red carpet was rolled out down the steps of the centre. Eliyahu was bestowed with flowers, and a glass of milk, honey and dates on a tray of dried flowers were set for him at the door of the sanctuary.

He affixed an illuminated, stained glass mezuzah to its door before entering.

The festive mood continued throughout the evening, with the women bursting into spontaneous high-pitch ululating, a Sephardic practice reserved for the most joyous occasions.

Joe Mechaly, chairman of the event, said the evening also served as the investiture for Chief Rabbi Sabbah.

Eliyahu had high praise for Sabbah in his address, which took the form of a homily. The audience was heartened by his references to Sabbah's leadership and his exhortation to gather around him. And Eliyahu called for peace in this House of God.

Sabbah is at the heart of the controversy within the Sephardic community. By 1982, some of the community leaders who had brought him to Montreal to serve as the first Sephardic Chief Rabbi had grown so disenchanted that the Communaute Sepharade du Quebec passed a resolution stating that Sabbah was no longer recognized as the "Grand Rabbi."

As Elias Malka, a pre-eminent Sephardic leader, explains it, Sabbah began to see himself as the head of all matters related to the governance of the Sephardic community, not just the religious.

The leaders of the CSQ, he said, believe in "the separation of church and state" and a greater degree of integration into the mainstream of Canadian life. Malka is among those who are hopeful the Rishon Letzion will foster unity once again in the community.

A significant segment of the Sephardic community has remained loyal to Sabbah. And the Rishon Letzion's acceptance of the invitation to officiate at the centre's inauguration has important political implications, it was indicated.

Sabbah referred to the difficult times he has had to endure to see the Centre Sepharade through to realization and said that he now looked forward to the day that it would have to be further expanded to accommodate the community.

David Avayou, head of the Sephardic department of the World Zionist Organization, who is also accompanying Eliyahu in Canada, told The CJN that the Rishon Letzion has indeed come with "a message of peace." He said Eliyahu is aware of the problems of the community and wants to work with both sides to reach some agreement.

Avayou, who was director of the Canadian Sephardic Federation in Montreal for several years, said that he personally has never seen a division within a Sephardic community like the one in Montreal anywhere in the world.

He said that Eliyahu may make a formal rabbinical court decision upon his return to Israel after having studied the situation here.

Eliyahu, who was elected to the post of Chief Rabbi of Israel in March, 1983, previously sat on the Rabbinical Supreme Court of Jerusalem. The Rishon Letzion has for centuries been regarded by Sephardim as the final judge on disputes related to religion.

This is only the second trip abroad since his election. Last year he traveled with Ashkenazic Chief Rabbi of Israel, Avraham Shapira, to New York.

Elsewhere during his first three days in Canada, Eliyahu met with members of the Sephardic comunities of Dollard des Ormeaux and St. Laurent at the Petah Tikva Sephardic Synagogue in the latter suburb. This program was organized by the CSQ.

Eliyahu went into the Ashkenazi community during a tour of Jewish day schools. In addition to Ecoles Sepharade and Maimonide, he visited Hebrew Academy, Bialik High School and Akiva School, as well as the French section of United Talmud Torahs where the students are both Sephardic and Ashkenazic.

He went into the classrooms and blessed the children. In some cases, he reminded them that they were fortunate to be in a country like Canada where they are permitted to learn Hebrew.

At a luncheon for those involved in Jewish education held at UTT, Eliyahu praised the work being done by the teachers but warned that they should not be content with their achievements. He said children must be guarded against assimilation and stressed the importance of studying Torah and performing mitzvot.

Eliyahu also met with the rabbis of the Vaad Hair, which is presided over by Ashkenazic Chief Rabbi Pinchas Hirszprung, who attended the inauguration of the Centre Sepharade.

• A further report of the Chief Rabbi's Quebec visit will appear in the Dec. 27 issue of The CJN.

Chief Rabbi Mordechai Eliyahu, left, and Montreal Chief Rabbi David Sabbah enter a classroom in the French Section of United Talmud Torahs. [Ron Diamond photo]

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Emergency appeal for "extreme situation"

Reform body sets up Ethiopian relief task force

TORONTO —

The Canadian Council of Liberal Congregations has announced it has set up an Emergency Task Force for Ethiopian Relief to initiate and coordinate efforts from the Canadian Reform movement to respond to the famine and refugee crisis in Ethiopia.

Representatives of Canadian Reform synagogues have been named to a steering committee under the chairmanship of Prof. Roger Hyman of Toronto's Holy Blossom Temple. The committee was formed in response to an extraordinary meeting of synagogue lay leaders, social action chairpersons, senior rabbis, relief and rescue experts from Canada, Israel and the United States, and members of the Beta Israel (Falasha) community, Hyman said.

"The Jewish community is aware that the Ethiopian situation presents an enormous human problem, as well as a specifically Jewish one," Hyman said. "We're in touch with the Canadian Jewish Congress, the Israeli and Canadian governments, the Joint Distribution Committee, the Union of American Hebrew Congregations and non-government relief and rescue organizations active in the field."

Hyman said that "the task of the steering committee is to administer funds being raised by an emergency appeal by rabbis and congregational leaders throughout the movement. We are identifying appropriate relief, rescue and absorption projects, and moving funds to them quickly."

"The key is to get the money into the field as fast as possible, and that's what we're set up to do," he said. "Delay is simply not acceptable in the kind of extreme situation we're facing."

In less than 10 days since the appeal was launched, more than $23,000 has been received by the CCLC through its member congregations, and almost all of that has been disbursed, Hyman said.

Most of those funds has come from three sources: Temple Emanu-El and Holy Blossom Temple in Toronto and Temple Shalom in Winnipeg (in conjunction with the Winnipeg Association for Ethiopian Jews). Hyman is convinced that congregants of the other synagogues will be equally forthcoming.

Projects to which funds have been sent so far include The Centre for Beta Israel for the purchase of a van to assist in their absorption in Israel; the Mennonite Central Committee's Ethiopian Famine Relief Fund; Project REAP, a UAHC-sponsored medical assistance program in the Gondar region of Ethiopia; and Project Tent City, designed to provide medical assistance and temporary housing for refugees at the feeding centres in Tigre and Wallo provinces.

"Every cent of the money we disburse will reach its target," Hyman said. "We are all volunteers, and there are absolutely no administrative costs."

Members of the steering committee are Rabbi Larry Englander, Elliot Levine, Rabbi James Prosnit, Rabbi Jordan Pearlson, Stan Sandler and Rabbi Kenneth Segel. Leon King, president of the CCLC, and Arthur Grant, CCLC director, are ex officio members of the committee.

Information on the CCLC Ethiopian Relief Fund can be obtained from Hyman at (416) 656-7275 or Grant (416) 787-9838.

Fear of backlash cited in aid for the Falashas

[Cont'd. from page 1]

although there are indications of incipient malnutrition and serious eye disorders.

Both were horrified by the sight of three people suffering from a spinal disease which forced them to walk on all fours.

But, they emphasized, the Falashas at the moment are on a par with their non-Jewish neighbors. And in some ways they are better off then they were under the monarchy, which was overthrown by the present government a decade ago.

For example, under the land reform program, they are now allowed to own land — something they had been forbidden to do for 300 years.

Singling them out for extra food and medical aid could cause a backlash against them in what is essentially a primitive, tribal society, Rose and Jubas feel.

Efforts to aid them while they remain in Ethiopia should be made in the context of the overall relief effort, the two said.

"I don't think Jews can stand idly by," Rose said. "It's a mitzvah to save a life — any life."

The CJC recently allocated $10,000 to the Canadian Emergency African Famine Committee, an ad hoc group of Canadian non-governmental organizations involved in famine relief.

But if it is dangerous to the Falashas to single them out in Ethiopia, what are the chances of getting them out of the country?

The answer to this question is so sensitive that both Jubas and Rose were unwilling to comment on stories published on the day preceding the interview in the New York Times and the Boston Globe regarding an airlift of Ethiopian Jews from the refugee camps in the Sudan to Israel.

The Boston story, which acknowledged the danger to the Falashas of releasing the story but which, unlike The Times, gave details of the operation, was reprinted the next day in the Toronto Star.

But the Toronto Globe and Mail, on the same day that the Star story was published, revealed that representatives of B'nai B'rith Canada have asked the Canadian government to act as an intermediary in an effort to pursuade Ethiopia to allow the Falashas remaining in the country to go to Israel.

The majority of those left are children, old people, and the women who have stayed behind to care for them, Rose and Jubas said.

The national officers of the CJC, at a meeting following Rose's return to Canada, issued a statement urging Canadian Jewry also to aid efforts to absorb Ethiopian Jews "arriving in Israel in increasing numbers."

Donations should be sent to local UJA campaigns, specifically marked "absorption of Ethiopian Jews."

They can also be sent to the B'nai B'rith Foundation/Ethiopian Relief Fund.

CAEJ claims to be helping all Ethiopians

By RON CSILLAG

TORONTO —

If things are not handled "stupidly," there is no danger of a backlash against Ethiopian Jews specifically earmarked to receive relief, according the Canadian Association of Ethiopian Jews.

Members of the group held a press conference here last week to recount their recent visit to Ethiopia's Gondar province, home to the country's remaining 8,000 Jews, and maintained they perceived no resentment or danger of backlash against Jews on the parts of non-Jews because food and medical supplies were brought mainly for Jews.

"We targeted villages that are predominantly Jewish, but we helped everyone, non-Jews included," CAEJ president Susan Schechtman said.

Schechtman, volunteer Philip Schreibman and two doctors, one an ophthamologist, went to famine-ridden Ethiopia for the last two weeks in November and brought with them a tonne of food and medical supplies.

But Schechtman stressed the food was not marked "for Jews only" and that many non-Jews received aid.

In the past few months, Schechtman's group has strongly criticized Israel for not doing enough for Ethiopian Jews, but at the press conference, she said Israel "is doing as much as can be done in dealing with international refugees," This is in light of recent newspaper reports that Israel is conducting clandestine rescues of Ethiopian Jews from refugee camps in the Sudan. But on that score specifically Schechtman said she could not comment.

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The Pacific Region, Canadian Jewish Congress, invites applications for the position of Assistant Director (Vancouver) available February/March 1985. Position entails working under the direction of the Executive Director, in such activities as interfaith functions, Holocaust education and remembrance, and serving B.C.'s smaller Jewish Communities.

Previous administrative training and/or experience plus involvement in Jewish Community organizations are important qualifications.

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Organizations and People

What's New

By MIRIAM CHINSKY

Because of the holiday season, December deadlines for this column were moved ahead. Deadline for the Jan. 3 issue was Dec. 18, and if you missed it, we're sorry. Deadline for Jan. 10 is back to normal.

ENJOYING YOUR TODDLER

The National Council of Jewish Women of Canada, Toronto section, is now accepting registrations for Enjoying Your Toddler I [9 to 14 months], Enjoying Your Toddler II [15 to 21 months] and Enjoying Your Toddler III [22 months to 2½ years]. Programs begin in January.

Fee is $40 for 10 sessions.

For further information and registration forms, call 633-5100 [voice or TTY].

ETHIOPIAN RESCUE FUND

Daily television and newspaper reports bring the horrifying realities of starvation and death in Ethiopia and the Sudan into every home.

The Canadian Council of Liberal Congregations — the Canadian Reform Movement — has established a task force to coordinate an emergency appeal for funds for Ethiopian relief.

All moneys raised will go directly to help provide food, water and medical supplies as well as to rescue the refugees.

Send your contribution to Holy Blossom Temple - Rescue Fund, 1950 Bathurst St., Toronto M5P 3K9. [A tax deductible receipt will be issued].

Please act now. For these people, tomorrow is too late!

HOLOCAUST COURSE

Toronto Board of Education is offering a 10 week course on the Holocaust, Wednesday evenings, 7 - 9, from Jan. 9 to March 20. It will investigate the history and the moral issues.

The course, to be taught by **Frank Bialystock,** who is on the staff at North Toronto Collegiate, will feature speakers **Dan Donovan,** associate professor of theology, St. Michael's College, U of T, **Alan Shefman,** national director, League for Human Rights, B'nai B'rith, **Harold Troper,** professor of history, Ontario Institute for Studies in Education, U of T and **Faye Schulman,** Holocaust survivor and former Resistance member.

Registration is Jan. 7 and 8, 6-9 p.m. at Eastern High School of Commerce, 16 Phin Ave. To inquire further contact Race Relations Department, 591-8213.

AT SHAAREI BETH EL

Last minute reservations are being accepted for Shaarei Beth El Congregation's Chanukah Family Dinner, on Friday, Dec. 21, 6.30 p.m., in the synagogue, 186 Morrison Rd. Oakville. Cost is adults, $7 per person, children under 12, $3 per person.

OAKVILLE HOSPITAL VOLUNTEERS

Volunteers are wanted to help relieve some of the staff at the Oakville Hospital on Christmas Eve and Christmas Day. This has been an annual project of the Oakville-Burlington Jewish community for several years.

Call **Robert Mendelow,** 827-3722.

SELF-HELP FOR UNEMPLOYED

Pathfinders, a non-profit, non-sectarian program to help unemployed people help themselves, offers an information meeting on Monday, Jan. 7 at 2 p.m. in Timothy Eaton Memorial Church, 230 St. Clair Ave. W.

For further information call 925-5977.

SERVICE INTERPRETED

Friday evening services at Holy Blossom Temple on Dec. 21 at 8.30 p.m. will be interpreted for the Hearing Impaired. **Rabbi James Prosnit** will preach on Yes, Virginia - No, Rebecca.

S.T. CHANUKAH PARTY

Dance to the Simcha Orchestra at Shaarei Tefillah Brotherhood and Sisterhood's annual Chanukah Party, and enjoy a Melave Malka catered by **Peter Graben,** at the synagogue, 3600 Bathurst St., Saturday, Dec. 22, 8 p.m.

Admission is $7 adults, $5 children under 12.

For tickets call 787-1631 [also available at the door].

FITNESS CENTRE IN VAUGHAN

Garnet A. Williams Fitness Centre in Vaughan Township, is starting winter programs the week of Jan. 7. Adult programs will include Co-ed Fitness Classes, Pre and Post Natal Classes, Dance Exercise Classes, Co-ed Volleyball, Basketball and Badminton.

For more information on registration, fees and times, call 881-6580. Registration is limited.

MEALS ON WHEELS

Kosher Meals-on-Wheels urgently requires volunteer drivers. Hundreds of Jewish elderly rely on volunteers to bring them a daily hot meal. If you drive and can spare a couple of hours one morning a week, you can help make certain that Meals-on-Wheels will be delivered. Our community is depending on you. Please volunteer!

Call **Selma Taylor** at Coordinated Services to Jewish Elderly, 635-2860.

DO IT YOURSELF FACE LIFTS

Surgical face lifts can be both costly and painful. Women interested in toning their faces can learn the techniques for natural face lift at a new YWCA course.

It runs Tuesdays, 10.30 - 11.30 a.m., Jan. 8 - 29, at the YWCA, 2532 Yonge St. Fee is $20 for 4 weeks. Call 487-7151 to register.

ADATH ISRAEL JUDAICA SHOP

Adath Israel Congregation Judaica Shop, 37 Southbourne, carries a full line of gifts and Judaica items. The public is invited to come in and browse. Regular hours are Sundays, 9.30 a.m. - 1 p.m. and Tuesdays, 9.30 a.m. - noon.

For additional information phone **Tillie Colt,** 633-5954.

BETH SHOLOM BROTHERHOOD

Beth Sholom Brotherhood Tallis and Tefillen Breakfast Club will hear a speaker from United Jewish Appeal on Sunday, Dec. 23.

Services in the Saul Betesh Memorial Chapel are at 9.30 a.m., breakfast follows in the Gerald Schwartz auditorium and the speaker is scheduled for 10.30.

HOUSELINK NEEDS VOLUNTEERS

Houselink Community Homes is a non-profit organization which establishes cooperative housing for people who have received psychiatric treatment. Co-ops, each housing four or five men and women, are located throughout Metro Toronto.

Houselink is seeking volunteers who can commit one evening a week to attend house meetings. The role of the volunteer is to facilitate group decision making and problem solving on matters relating to the co-op. Ongoing training and supervision is provided by Houselink staff.

For further information, contact **Tom McFeat** or **Lee-Anne Pattison,** at 968-0242.

BETH TZEDEC YOUTH

Beth Tzedec Youth is organizing a computer club. Members will learn how to use some of the fantastic new Hebrew software available. They would like to start this great new program as soon as possible and ask you to contact the Youth office, 787-0381 if you are interested.

Beth Tzedec's new program for children ages 5 - 6 years, the Nitzanim Sundays program, resumes Jan. 6. Activities include arts and crafts, games, music, dance and more. The program is on Sundays, 11.30 a.m. - 1 p.m., and a light lunch is served. Call the Youth office for more details.

REGINA HOSPITAL VISITATION

In the spirit of the holiday season, Regina Inn of Saskatchewan, is offering a complimentary room for one night to persons coming from at least 50 miles away, to visit a sick relative in a Regina Hospital. This offer is in effect Dec. 21 to Jan. 2.

The reservations must be made by the hospital concerned. In addition to a 1-night complimentary room, a 50% discount off the standard rates is being offered for subsequent nights during this period for those wishing to stay longer. Hospitals participating in this program include Plains Hospital, Regina General Hospital, Pasqua Hospital and Wascana Hospital.

JEP CHANUKAH PARTY

Jewish Education Progra /Ohr Somayach, invites students and young adults to participate in its annual Chanukah Party. The evening includes a special guest speaker, live music, refreshments and a film presentation.

This event takes place at Beth Jacob High School on Monday, Dec. 24, 8 p.m., and is open free to the public.

For further details call the JEP office at 787-1681.

LIVING JEWISH SPIRIT

The next discussion group of the Association for the Living Jewish Spirit is scheduled for Thursday, Dec. 20, 8.15 p.m. sharp, at Forest Hill Public Library, program room, 666 Eglinton Ave. W. The subject to be considered will be, Is Assimilation Always Wrong?

Leading the discussion will be Rabbi Reuben Slonim, president, and **Felix Eckstein,** secretary.

The overall theme this season is Spirit-Governed Judaism. All are welcome.

For further information call 789-0101.

JELLYBEAN PLAY GROUP

Mothers with babies ages 9 - 24 months, the Jellybean Play Group begins its 2nd semester Tuesday, Jan. 8 in the Bathurst-Lawrence area. Sessions are held on Tuesdays and Thursdays, 1.30 - 3.30 p.m.

Register now for one or both sessions. The sponsor is a non-profit neighborhood group. For more information call **Cheryl,** at 785-1085 or **Ruth,** at 782-8705.

at the jcc

This is the last call for the **JCC Bloor branch** Dance of Lights [ages 21 - 36], Thursday, Dec. 20, 8 p.m., 750 Spadina Ave. Admission is $5 for tickets purchased in advance, $6 at the door. Tickets are available at the Bloor JCC. There will be a disc jockey, refreshments and cash bar.

Bring the whole family to a Chanukah party at the Bloor JCC auditorium, Sunday, Dec. 23, 12.30 - 2 p.m. To inquire further call 924-6211

The Leah Posluns Theatre School of the JCC north branch, 4588 Bathurst St., offers the following courses for winter, 1985: Children's Creative Drama 10 - 13 years; Teens Novice Acting 13 - 15 years; Adult evening courses - Techniques I; Improvisation [both at beginner levels]; Techniques II; Workshop in Scene Study; Script Writing; Directing, and a special daytime course in Acting. All courses are taught by theatre professionals. Some are given at the Bloor branch. For more information call **Rose Dubin,** 636-1880, ext. 230.

Beginning Jan. 10, **Patricia Goodman,** will be teaching a children's creative drama course, Different Faces/Different Spaces, at the **JCC north branch.** Through theatre games, mime, creative movement and improvisation, children ages 5 through 11 will be taught various skills. The class for children 5 - 7 is on Thursdays from 4.30 to 5.30 p.m., and for children 8 - 11, Thursdays, 7 to 8 p.m. Fee is $30 members, $45 non-members, and prompt registration is advised. For additional information call **Orian Feldman,** 636-1880, ext. 267.

On Tuesday, Dec. 25, a full day of programming will be offered at the **JCC north branch.** Free activities include a film festival and an arts and crafts workshop for children. At sundown, the candles will be lighted for Chanukah. In addition, facilities will be open to members and non-members alike. This is an excellent opportunity to experience the luxury of the JCC Health Club — at no charge! So, on Dec. 25 when the rest of the city closes down, come to the JCC for social, cultural and recreational programming. For more details contact **Marilyn Seligman,** 636-1880, ext. 262.

ONT. HONOR

Cecily Peters, national president of Canadian Hadassah-WIZO, received the Ontario Bicentennial Medal from provincial treasurer Larry Grossman, who presented it on behalf of Premier William Davis. A total of 1,984 medals were awarded.

singles

Because of the holiday season, December deadlines were moved ahead. Deadline for the Jan. 3 issue was Dec. 18, and if you missed it, we're sorry. Deadline for Jan. 10 is back to normal.

Jewish Singles Project Connect invites you to brunch with **Norm Forman,** psychologist and radio commentator, who will speak on Singles Survival in the 80s, on Sunday, Jan. 13, 11.30 a.m. - 2.30 p.m. at the JCC Valley, 7015 Leslie St. Cost is $8, and there is no refund. Reservations are a must; deadline is Jan. 3. Call 731-4600 for more information.

The **Second Annual Singles Symposium** - One is Also a Number - will be held Sunday, Jan. 27, from 1 - 9.30 p.m. at the Lipa Green Building, 4600 Bathurst St. Keynote speaker is **Ben Schlesinger,** professor in the faculty of social work, University of Toronto. The $25 advance registration includes seminars, coffee break, dinner, wrap-up, wine and mingle, entertainment and door prizes. To inquire further call 731-4600.

Kadima Centre provides a recreational setting for developmentally handicapped adults ages 18 to 45, in Beth Emeth Bais Yehuda Synagogue. A variety of stimulating programs geared for this group are offered Thursday evenings and Sunday afternoons. Volunteers are urgently needed who could work as general program assistants, or who would share their special interests or skills. It is hoped that singles in the community can offer the kind of support which would make this endeavor a mutually rewarding experience. Kadima members are an extremely appreciative, warm group of exceptional individuals. For more details call **Helen Klingman,** 636-4426 [office] or 633-8953. She will also be happy to meet with your group to answer questions.

Don't miss a great Chanukah Party! Join the **North-East Single/Single Parents Group** for its Dreidel Drag on Monday, Dec. 24, 8.30 p.m. at the JCC Valley, 7015 Leslie St. There will be a deejay, cash bar and draw for a Cabbage Patch kid. Admission is $4 members, $5 non-members. For additional information call **Evy,** 223-2639 or **Joel,** 787-0920.

Have you been missing some of the Single/Single Parents programs because you lack transportation? Are you apprehensive about coming to a first meeting? The **North-East Jewish Single/Single Parents Group** is offering a Buddy Program — a system of linking new members with old. A warm welcome awaits you. Call **Fran Chodak** at 889-0813.

Reserve now for the **North-East Jewish Single/Single Parents** New Year's Buffet Celebration by calling **Evy,** 223-2639 or **Fran,** 889-0813.

IJC [International Jewish Correspondence] is a Jewish pen pal service which provides links for Jewish individuals to Jewish people in other Jewish communities nationally and internationally. It provides contacts which may offer an entry into other Jewish communities when traveling,

[Cont'd. on page 17]

AKIM'S CANADIAN FRIENDS

Rabbi Joseph Kelman picked the winning ticket in the Canadian Friends of Akim's recent draw. With the rabbi is, from left, Paula Goldflus, ticket chairwoman, Ruth Wagner, highest ticket seller for five years, Roma Buchman, co-president, Olga Eisen, founding president. Nortown Meats and Specialities at 303 York Mills Rd. had the winning number and somebody there gets a trip to Israel. Over 4,000 tickets were sold in this year's draw. The address of the Friends is 122 Charlton Blvd., Willowdale.

Organizations and People

What's New

[Cont'd. from page 16]

and also presents the possibility of fostering lasting relationships. For additional details write to International Jewish Correspondence, 1590 avenue Docteur Penfield, Montreal, H3G 1C5.

Cross-Country Skiing, anyone? Whether you are a novice or an expert, come with or without equipment. Join **Solelim** [ages 20 - 40] for a fun day in the country - weather conditions permitting. Meet at 11 a.m. on Sunday, Dec. 23, at the north doors of The Bay in Lawrence Plaza [Bathurst and Lawrence]. Bring lunch and wear warm, layered clothing. Carpooling will be arranged. For further information, this weekend only, call **Sue,** 638-0920 or **Jeffrey, 783-3019.**

JCC Singles invite you to join them for a Trivial Pursuit afternoon, Tuesday, Dec. 25, 1 p.m. at the JCC northern branch, 4588 Bathurst St., main lounge. Bring your favorite game. For more details call **Ruth Goodman,** 636-1880, ext. 221.

for seniors

Because of the holiday season, deadlines for this column were moved ahead. Deadline for the Jan 3 issue was Tuesday, Dec. 18 and if you missed it, we're sorry. Deadline for Jan. 10 is back to normal.

Holy Blossom Temple Alumni look forward to a piano and violin concert with **Dorothy Chandler Glick** and **Yossi Peleg,** on Wednesday, Dec. 26 at 1.30 p.m.

Earl Bales Seniors Place will be closed from Jan. 1 to March 18. The board and executive wish all a happy, healthy winter and hope to see you in the spring. For further information call 636-7856, Monday through Thursday, 10 a.m. - 4 p.m.

Contact Us is developing programs for older adults. This is a Canada Community Developing Project operating under the sponsorship of the Third Floor Community Centre, Eglinton Ave. and Mt. Pleasant Rd. The Third Floor is a registered charity. For additional details call Contact Us, 483-0774.

Please note that the **Workman's Circle Social Club** will not have a meeting on Dec. 25. The next regular meeting is on Jan. 1, but on Thursday, Dec. 27, a lunch is scheduled in the social hall, 471 Lawrence Ave. W. at noon. This is a farewell meeting before the Miami trip, and everyone who has booked for the holiday must be present to receive final instructions. Entertainment will be provided, and guests are also welcome.

More than 50 volunteers are needed to assist teachers in a variety of jobs in elementary schools across Metro. Older people bring a special element into the school situation. They can work with several students in a group or on a one-to-one basis. To volunteer, call the Volunteer Centre, 481-6194.

Good Age Club convenes every Thursday afternoon from 2 - 4 p.m. in the main lounge of the Bloor JCC at Spadina. Contact **Mark Egan** or **Elaine Katz** at 924-6211.

Shalom Village events for the latter part of the month include Learning to Cope, with **Lester Krames** on Thursday, Dec. 20 at 7 p.m., and more about the same subject at 7 on Thursday, Dec. 27.

JCC Seniors, North-East branch, advise that there is no program on Monday, Dec. 24, but check this space next week for January gatherings.

The next meeting of the **Wagman Centre Self-Help Widows Program** takes place in Rooms A and B, 55 Ameer Ave., on Monday, Dec. 24. Meetings for this newly formed group of elderly women, 70 years of age and over, widowed less than two years, are held every second Monday, 1.30 - 3 p.m. There are two already existing Wagman Centre self-help groups. For more information call 789-5131, local 410, Monday through Friday, 9 a.m. - 4 p.m.

Beth Tzedec Friendship Club Plus 50 announces cancellation of both the Dec. 25 and Jan. 1 meetings. Gatherings will resume on Jan. 8.

The Senior Citizens Club of the Labor Zionist Alliance will celebrate Chanukah with a program and dance on Saturday, Dec. 22 at 272 Codsell Ave. [Borochov Centre]. Doors open at 6.30 p.m., program starts at 7 and dancing to the music of **Maurice Turk** and his orchestra is from 8 - 11 p.m. At this gathering the following four members of the board of directors will be honored individually with an AMAL scholarship certificate for their active participation in the club's work during the past year: **Jack Goldbach,** president, **Sam Englander** vice-president, **Harry Weinstock,** tour director and **Sam Kemper,** an active member of the Cultural Council. Just a note - the shuffleboard court is open daily. If you are interested, call **Morris Ravka,** 782-2059, or **Frank Borden,** 633-5602.

Club Chaverim will not be meeting on Monday, Dec. 24 or 31. Join the group again in January for a variety of interesting Monday afternoon programs. For information call **Fran Chodak,** 889-0813.

The **North-East Jewish Community Centre** will be offering the following classes every Monday and Thursday at Beth Tikvah Synagogue, 3080 Bayview Ave: Bridge, Monday morning; Oil Painting, Monday afternoon; Yoga, English as a Second Language and Drama, Thursday morning. Register by calling **Fran Chodak,** 889-0813.

CENTRE FOR CREATIVE LIVING

The Bernard Betel Centre for Creative Living will be closed on Wednesday, Dec. 26, Boxing Day.

Why pay more? Discount books listing over 200 merchants who give discounts on various services and products, are available at the Centre's information desk. If you are 60 years or over, you may purchase this book for $2 and save a lot of money! For more information call **Sam Rife** or **Suzanne,** at 225-2112.

Join Creative Living members at 1003 Steeles Ave. W. on Sunday, Dec. 23, 2 p.m. for a Chanukah Party including a singalong with **Amy Gilbert,** latkes and other treats.

Celebrate New Year's Eve at the Centre, with a full course dinner, wine and dancing to the music of a fabulous live band - all for $15 per person, Monday, Dec. 31, 8.30 p.m. through until 2 a.m. Tickets are available at the information desk.

About People

BICENTENNIAL MEDAL RECIPIENT

Among Jewish recipients of the Ontario Bicentennial Medal is **Shirley Norris,** who for the past seven years has volunteered as a teacher of English as a Second Language at Rawlinson Community Centre. Her students include both newcomers and longtime residents

In an earlier edition, The CJN identified other Jewish people who have made a contribution to the community and were selected to receive the medal. If you are a recipient and your name has not yet appeared in this paper, please let us know.

ISRAELI PROFESSOR AT YORK U

Eliakim Katz, professor of economics and finances at Bar-Ilan University is currently on sabbatical in Toronto at York University. Prof. Katz is also a visiting scholar at Harvard University and the University of Guelph.

Eliakim Katz

His research interests are finance, industrial organization and economic theory. He has published widely in international scientific journals.

Prof. Katz has held several short-term consulting and research positions in various institutions and universities, including the International Monetary Fund, the Bank of Israel, London University and the University of British Columbia.

He is joined in Toronto by his wife Esther, a speech pathologist, and their three children, Akiva, Tamara and Lia.

NEW SZHF CHAIRMAN

Harvey H. Solursh has been named Toronto chairman of the Canadian Shaare Zedek Hospital Foundation. He has been affiliated with the foundation for several years and is co-chairman of the Chartered Accountants Division of the State of Israel Bonds. He and his wife, Renee, recently returned from a fact-finding mission to Israel during which they visited the Shaare Zedek Medical Centre. They are the parents of three daughters and a son.

Harvey Solursh

Solursh is a partner in the firm of Solursh, Feldman and Sacks.

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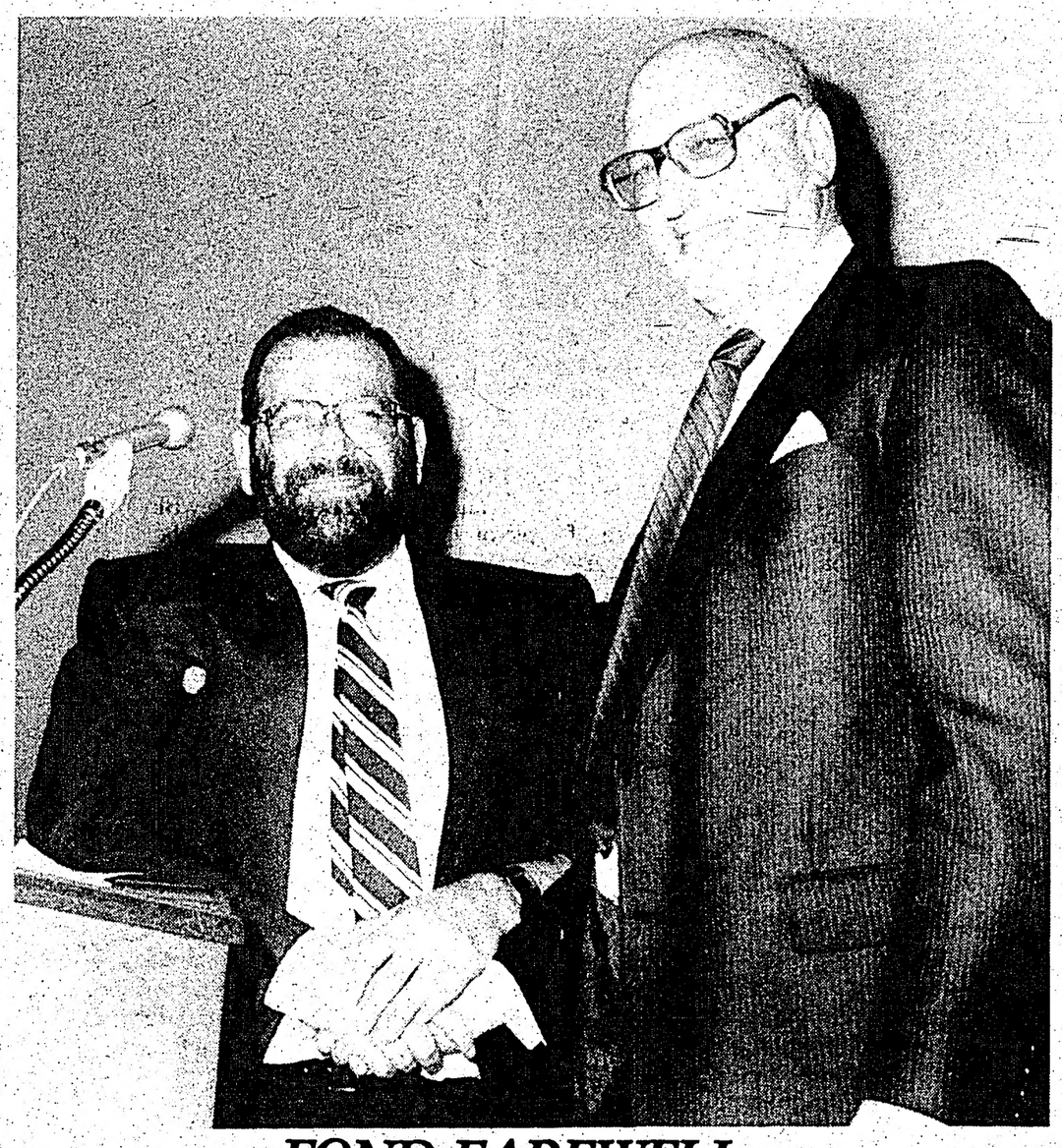

FOND FAREWELL

Toronto Jewish Congress president Yitz Feldman, left, bids a formal farewell to Irwin Gold, TJC executive vice-president for the past 10 years, who retires at the end of the month. Gold was honored at a TJC reception last week at Beth Tzedec Synagogue. [Graphic Artists photo]

SESQUI SKYLINE

At the Jewish community's Toronto sesquicentennial celebration in Beth Sholom Synagogue, under the auspices of Toronto Kupat Holim, Rabbi David Monson, right, presented a painting of the city skyline by the late Jerry Lefkowitz, to Mayor Art Eggleton, left. Assisting in the presentation were Mendel Green and Mrs. Jerry Lefkowitz.

SHALOM WOMEN

Shalom chapter of AMAL (vocational schools in Israel) executive includes, front row, left to right, Honey Hart, secretary; Linda Hecht, telephone chairwoman; Esther Michaels, project chairwoman; centre row, left to right, Nadine Jacobs, treasurer; Susan Deluca, social chairwoman; Susan Feld, vice-president and membership chairwoman; back row, left to right, Kathy Forberg, card chairwoman; Marlyne Lazer, president; Ronny Billet, education chairwoman.

Organizations and People

"Great veterans and great humanitarians"

Legion members pay homage to Cappe, Sears

By
STEVEN YUDIN

TORONTO —
More than 200 Canadian Legion members, relatives and friends turned out recently to honor Ruby Cappe for his half-century of "service to our community, Canada and the State of Israel."

The dinner, at Beth Tzedec Synagogue, was part of the golden anniversary celebrations of the Royal Canadian Legion's General Wingate Branch 256.

Branch president Sid Sears was also honored with a plaque for dedication to Legion affairs, "at the expense of his personal life and business affairs."

Ontario Legion Commander James Tyndall praised both men as "great veterans and great humanitarians. . . .

"Ruby Cappe never said no to a needy veteran or a good cause. There are many great veterans, but the choice (to honor him) was agreed upon unanimously."

Three other veterans were presented with the Legion's second highest award: life memberships were given to Lou Bend, immediate past-president, Joel Sacks, and the evening's master of ceremonies and a past-president, Harvey Lister.

Tyndall praised the Legion's work in minor league sports across the province and other community activities. "I don't know where half our cities and villages would be if not for the veterans. We fought hard in wartime, but we fought just as hard in peacetime. When you look at what you've done you can all pat yourselves on the back."

Ruby Cappe, honored for half-century of service. [Graphic Artists photo]

Cappe said that "to be chosen for this honor is one of the most important events of my life."

He recalled a speech on anti-semitism he made at the 3rd World Assembly of Jewish War Veterans in Israel in 1983, and later witnessed an air display of soldiers of the Israeli Air Force, "whose parents and grandparents were, a few short years ago, victims of the Holocaust."

Lister noted that Jewish soldiers have always played a part in Canada's history as both Generals Wolfe and Montcalm had Jewish officers. Jews have participated in every war Canada has fought since then.

Although ministers of the government weren't able to attend, a message was sent from Prime Minister Brian Mulroney, who said that "Canada remains indebted to you great men and women who joined in the fight for freedom in the two great wars. You must take great pride in your Legion membership."

Other political leaders sent congratulations, including Israel's President Chaim Herzog, who praised the memory of General Wingate," the heroic lover of Zionism whose name you bear." Wingate was a non-Jewish British officer in Palestine in the 1930s who helped train the Haganah before dying in battle in World War II.

Harold Berlovitch read a message from Queen Elizabeth, who responded to the branch's reaffirming loyalty to her.

Gideon Saguy, the Israeli consul-general, who served in Israel's Defence Forces, said: "I salute you on behalf of the people and the soldiers of Israel."

Sears read a message from Premier Bill Davis, which praised the branch's "proud history, which has spanned a full half-century. Each of you can take justifiable pride" in contributing to the nation's democracy.

MPP David Rotenberg noted that "we must remember it was because of the sacrifice of those who gave their lives that we're here this evening as free men and women. We must also give thanks to General Wingate, who can be called the founder of the Haganah." The Legion adopted the Wingate name in 1952.

Beth Tzedec Rabbi Benjamin Friedberg said the "Wingate Branch (formerly the Jewish Legion) is part of the fellowship of the Jews, that protected the free world at great cost. The second world war was not only a war by the Axis but a war against the Jews and that part of the war was unique."

Tyndall noted that many members will attend next year's 40th anniversary of the Allied victory in Holland, which Canada liberated from Nazi occupation.

Proceeds from the $100 a plate dinner will go to the General Wingate Heritage Fund, Welfare of Soldiers in Israel, Beth Horon (Israel border police), War Veterans' Poppy Fund, and the Memorial Park Cenotaph.

Third term for education chairman

North York diversity cited

NORTH YORK —
Mae Waese, who recently was elected chairman of the North York Board of Education for her third consecutive term, stated in her inaugural address that her two top priorities in 1985 were to continue North York's excellence in education and to ensure that all schools become more involved with their communities.

Waese encouraged the board and staff to continue to demonstrate the creativity and innovation "that keeps North York in the forefront of education in Canada." She cited the award given to the board in November by the Canadian Council for Multicultural-Intercultural Education for its leadership in multicultural education.

"Within our borders we serve populations more diverse than most other cities in Canada," she said. "We have taken steps to meet their needs — and we will continue to do so. For example . . . parent education, affirmative action for racial minorities, guidance and counseling, and cultural bias in testing and streaming."

North York is committed to the instruction of heritage languages and operates 301 such classes, Waese said. "In 1985 training will begin to assist our teachers in the area of race and ethnic relations."

The North York board is an acknowledged leader in affirmative action for women, the chairman said. "This past year, we became the first school board in Ontario — and I believe the first in Canada — to approve a targeting model to help ensure the promotion of qualified women into positions of leadership."

In 1984 the board established a task force to develop a white paper on nuclear awareness, Waese said. "It is my expectation that this will form the basis of the introduction of the topic into the school curriculum," she added.

Thank you, Toronto Community,

for your generous Chanukah gelt
to the young defenders of Israel
from

The Association for the Welfare of Soldiers in Israel
and to the
Drildzer Young Men's M.B.S.

who continue to contribute to the Israel Soldiers Welfare Fund and to many Israeli charities.

A presentation was made to Rabbi Dr. David Monson by Joseph Rutman, President; Max Bliman and Israel Wolman, Secretaries; and Shama Bongard, Past President.

KOL HA KOVOD
HAPPY CHANUKAH!

am pleased to enclose $..... for ..... Chanukah gift parcels at $20 each.
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Contact Israel Aliyah Centre
for further information:
665-7772.

Gala New Year's Dance
Monday, Dec. 31, 8 p.m.
Adath Sholom Synagogue
864 Sheppard Ave. West
(at Wilmington)
LIVE BAND
FULL COURSE DINNER*
$65 per couple
For tickets call
635-0131 (8 a.m.-4 p.m.)
OR W. Saltzman: 665-0159
*Under the supervision of the Rabbinical Vaad Hakashruth, Orthodox Division. Canadian Jewish Congress

Help to ease grief

By FRANK RASKY

TORONTO —

"We never thought for a minute that, instead of a crib, we'd need a casket.

"It's very hard to say goodbye before you've even had a chance to say hello."

"I was empty. I had been carrying the baby and then she died. I was empty in my middle, empty in my mind, empty in my heart. Even my arms were empty.

"The milk I had so looked forward to nourishing my baby with was dripping uselessly from my breasts."

These poignant remarks were made by Toronto parents who experienced the death of a wished-for child through miscarriage, therapeutic abortion, stillbirth, or death shortly after birth.

Their comments are quoted in A Beginning, a sensitively written, beautifully illustrated, prize-winning new book, designed to help such parents cope with their loss.

The authors are two nurses, Nancy E. Malcolm and Bonnie L. Wooten, both active in the prenatal bereavement team at Women's College Hospital.

The hand-drawn illustrations, featuring a metaphorical white butterfly, plus all publishing costs, were funded by the hospital's association of volunteers.

Besides helping the bereaved parents to handle their grief and their mourning, it provides useful information on such practical matters as planning the burial and funeral, and contains a list of bereavement support groups throughout Canada.

Copies of the 28-page, $3 book are available from Women's College Hospital (telephone 966-7457) as well as Mount Sinai Hospital, Doctor's Hospital and Wellesley Hospital.

Lights special

TORONTO —

Television viewers in the Toronto, Montreal and British Columbia areas will be treated to an alternative to the many Christmas programs being broadcast this week as the animated Chanukah special — Lights — is shown.

The half hour special will be shown in Toronto on Dec. 20. MTV will run the show beginning at 1 p.m. on channel 47 and at midnight on channel 33. It will also be repeated on Dec. 23 on MTV channel 33 at 6 p.m.

Lights will be shown in Montreal, Vancouver and Victoria on Dec. 23. BCTV will run the show beginning at 7 p.m., while in Montreal, the show will run on CFCF at 5.30 p.m.

(See Chanukah supplement for full story on Lights.)

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CUT FROM GRADE "A" BEEF RIB STEAKS $4.99 LB
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•MAZOLA CORN OIL
1.5 LTR BOTTLE $3.89

•WESTERN SOUR CREAM
500 ML $1.39

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79¢ PKG

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12 OZ TINS 49¢

•MONARCH FLOUR
•ALL PURPOSE
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MANISCHEWITZ POTATO PANCAKE MIX
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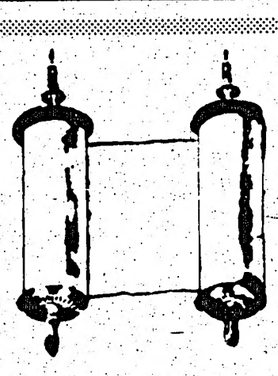
Organizations and People



sparks from the torah

By
RABBI MEIR URI GOTTESMAN

Parshat Meekaytz

With wisdom you can turn over the whole world.

In this week's parsha, Pharaoh had a double dream — seven fat cows were swallowed up by seven thin cows, and seven fat stalks of wheat were swallowed by seven thin stalks. What did it mean?

Joseph was summoned out of the dungeons to explain their meaning. Pharaoh heard his interpretation. He was so impressed that he cried: "After G-d revealed to you all this, ein navon v'chacham kamocha — there is no one as discerning and wise as you!"

Why was Pharaoh so impressed with Joseph — after all, Joseph himself admitted that the answer came from G-d, not himself.

Explained the Dubner Maggid with a parable: A new Jew moved into town and opened up a big store. When the leaders of the community saw what a big business he had opened, they assessed a large tax on him to pay towards community upkeep.

The man ran to the leaders and protested: "Sure, I opened a store with great merchandise, but it's all on credit — not from my own money."

Answered they: "True — but the fact that you were extended so much credit in the first place is a sign that you must have good resources. . . ."

The same with Joseph, explained the Maggid. The fact that G-d revealed all these interpretations to Joseph and to no one else meant that he must be a wise, G-dly man!

G-d makes the wise, wiser.

* * *

How do you achieve such wisdom? By doing more listening than talking. We have to be careful of what comes out of our mouths!

Consider . . . when Pharaoh wanted to give Joseph a new, honorary title, he called him "tzophnat panay-ach . . . the hidden things he reveals. . . ."

But it's strange — why wasn't he called panayach tzophnat — "revealer of hidden things?" Why the opposite — tzophnat panayach? It's a topsy turvy way of saying it!

But — explains the Sefat Emet — the Torah was revealing how Joseph was able to reach his great level of holiness . . . tzophnat — because he kept his holiness and wisdom hidden, because he didn't boast or attempt to reveal to anyone his great achievements and understanding, therefore. . . .

Panayach! He achieved levels of wisdom and understanding! The riddles of life became open to him . . . a heavenly gift!

Too many people spoil their good deeds because they reveal them. They seek credit, honor. Doesn't G-d know who's who? Nothing is forgotten. What good is other people's praise? Seeking honors for doing a mitzvah is like sprinkling salt and pepper on a strawberry shortcake. Does it have a taste?

Never can be fathomed, a love — of holiness. Easy as ABC — Good Shabbes.

Greater sensitivity urged

Lawyer learns from disabled client

By
PAUL LUNGEN

TORONTO —

Representing a client suffering from a physical or mental disability requires special consideration and sensitivity on the part of a lawyer.

That's what Sandra Chapnick, partner in the Weston law firm of Banks & Chapnick, learned recently as she represented a severely disabled client in a family law matter.

After spending nearly two years representing a woman suffering from multiple sclerosis, an incurable, progressively degenerative disease of the muscles and nerves, Chapnick found "unbelievable practical, legal and sociological issues" arising out of the case.

To her chagrin, she found little in the case law about the disabled and not much practical guidance on how she could help lessen the burden on her client.

Lengthy negotiations and preliminary motions revolved around division of the family assets on the breakup of the marriage, during which time her client's physical condition deteriorated and despair over the abandonment by her husband drove her to consider suicide.

As a result of working with a severely disabled client, Chapnick realized there was "no general awareness of the problems they're facing."

The lack of awareness ran from the practical consideration of booking a courtroom that was easily accesible to someone in a wheelchair to the legal issue of considering the cost of future care when determining a maintenance award.

As a result of close involvement with her client, Chapnick has compiled a list of Do's and Don'ts for the lawyer working with a disabled client:

- Do ensure there is easy access to the courts and lawyer's offices and advise the client on the best access routes to them;
- When necessary, arrange for the services of an intermediary or obtain the use of technological aids at appointments or court proceedings;
- Do set up appointments in sufficient time to allow the client to obtain the services of a homemaker, Wheeltrans or other paramedical assistance;
- Do deal with the client in a sympathetic and understanding manner.

On the other side of the ledger, there are certain practices that ought to be avoided, often because of their impact on what may be the fragile emotional state of the client:

- Don't keep the client waiting for appointments. Be aware he or she is often nervous and waiting may be difficult;
- Don't request the client to appear at court in circumstances that do not require it;
- Don't make light of the client's concerns or complaints.

In a report on Access to Legal Services by the Disabled prepared for the Ontario government, Judge Rosalie Abella stated that interested members of the legal profession should acquaint themselves with the problems of the disabled and with the social service and administrative background to the client's problem. "Lawyers who have taken such training should form a specialized bar of individuals able and willing to act for disabled clients," she advised.

Legal proceedings can be an intimidating experience for many people, Chapnick said, "but it's much more upsetting for someone who is not healthy."

Noose return strongly urged

TORONTO —

York Alderman Ben Nobleman recently told a meeting of the Beth Sholom Brotherhood Breakfast Club that he favors a free vote in the House of Commons on the reinstatement of capital punishment.

Nobleman said the recent rash of brutal murders of eight policemen in Ontario has ignited public opinion in favor of the death penalty.

The latest Gallup poll on the issue, taken in October, showed that 71% of Canadians favored a return to capital punishment, he said.

The alderman said the federal government's payments of $100,000 to mass murderer Clifford Olson was disgusting. (A British Columbia court has recently ruled that the Olson family must repay the money.)

Too much violence in movies and TV has also affected the increase in police murders, he said. Nobleman urged action by the federal government to decrease violence and sex in the media.

Capital punishment is necessary to deter international terrorism by the PLO and IRA, he added. "If one innocent life can be saved by reinstating the death penalty, it will be well worth it."

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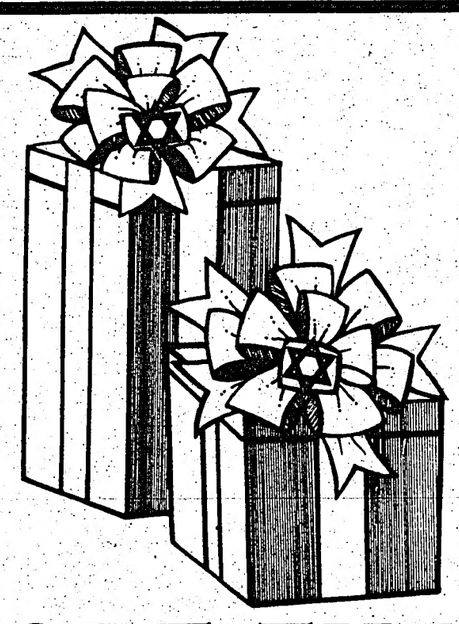

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Allan Bronfman played prime role

Hebrew U Friends take stock of first 50 years

TORONTO —

Anyone involved in Jewish organizational life knows that organizations do not grow in straight lines or even necessarily from one place and at one time.

It has been 40 years since the late Allan Bronfman of Montreal became the first national president of Canadian Friends of the Hebrew University, a post he held until 1977.

It has been 30 years since Canadian Friends was incorporated over the signatures of Bronfman; the late Sam Risk, who was the Friends' leading professional and consultant for many years; Samuel Freedman, former chief justice of the Manitoba Supreme Court; the late Bernard Bloomfield and lawyer Michael Greenblatt.

This year, the Hebrew University of Jerusalem is itself celebrating its 60th anniversary.

In a recent interview, Samuel Freedman, now honorary chairman of the board of Canadian Friends, recalled some of its earliest moments:

"The true founder of the Canadian Friends was Allan Bronfman — make no mistake about that. Ralph Waldo Emerson once said that 'an institution is the lengthened shadow of a man.' That is one of those deliberate exaggerations which yet contain a kernel of truth.

"An institution is the product of many persons, as we all know. Yet if one person is to be singled out for his individual contribution to the creation of the Canadian Friends of the Hebrew University, that person has to be Allan Bronfman."

Perhaps the major contribution of Canadian Friends, an innovation that was been taken up by Friends organizations worldwide, was the establishment of the Family Endowments Program to help students and research.

Bronfman knew that the Hebrew University, unlike other major but more established universities, had no store of wealthy alumni to create an endowment fund for it. In consultation with Risk, he developed the family endowment plan, which would appeal even to people of modest financial means.

The endowments program was launched in Winnipeg in the early 1960s, Freedman said, at a meeting in the home of Charles O. Swartz.

Recently, in a board room of Goodman and Goodman in Toronto, past presidents and founders of the Toronto chapter gathered to discuss the chapter's history from the day it was founded about 50 years ago in the home of Mr. and Mrs. Philip Taube.

Participants included the Taubes' daughter, Etta Sherman, current Toronto chapter president Jack Hauer, and past presidents Marvin Gelber, Dr. Ralph Halbert (who succeeded Bronfman as national president), Dr. Charles Gold, Judges Sydney Harris and Harry Waisberg and lawyer Edwin Goodman, a chapter president in the 1950s who grew up with Canadian Friends, as his father, David, was the Toronto chapter's first honorary treasurer.

Sherman spoke of the early ties between Canadian Friends and the Hadassah-WIZO Organization of Canada. The first project of Hadasah-WIZO was the erection of Canada Hall, completed in 1955, on the newly acquired campus at Givat Ram. Hadassah-WIZO was the first organization to erect a building there.

The group recalled the first Toronto president, Dr. I. R. Smith, and an early meeting which drew 750 people to hear Felix Warburg, a founder of the American Friends and a man instrumental in encouraging the Canadian group to get started.

They paid tribute to the late Canadian Chief Justice Bora Laskin, a president of the Toronto chapter in the 1950s.

In an interview, Jack Jacobson, Toronto and Ontario regional director since 1960, recalled that "in the early 1960s, if a donor contributed $100 for a bursary award or established a $1,000 endowment to be paid over 10 years, this was regarded as a major achievement.

"What really helped put the Hebrew University on the map were the annual dinner meetings, initiated by the Toronto chapter in 1960, which featured world-renowned speakers. These dinners became one of the highlights of the Jewish community's social and cultural calendar."

Edward Bronfman, a national vice-president of Canadian Friends, spoke enthusiastically of the organization's future.

"Certainly there are problems. There have been deep cuts in recent years in the government of Israel's support for higher education, causing severe and distressing budgetary problems at the Hebrew University," he said. "The reaction from the university's Friends throughout the free world has been typical: we've got to get out there and enlist more support!

"I see great care and consideration going into the selection of new chapter presidents. I see the major communities — Montreal, Toronto and the others — developing young leadership. Even a young alumni group has been organized. Our younger Friends may not be significant contributors today, but they are the leaders and the major donors of tomorrow."

Recently, former presidents of the Toronto chapter of the Canadian Friends of the Hebrew University gathered to discuss the chapter's 50 year history. Present, from left to right, were, back, Dr. Ralph Halbert, Judge Harry Waisberg, Jack I. Hauer, Dr. Charles Gold, front, Judge Sydney M. Harris, Etta Sherman and Edwin Goodman.

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Organizations and People

Bleak situation for Soviet Jews

Rights Day protests focus on Refusenik teachers

By
VIVIEN SHARON
and
PATRICIA RUCKER

TORONTO —
Two protests on behalf of imprisoned Hebrew teachers in the Soviet Union marked the Toronto Jewish community's observance of International Human Rights Day.

• At the Ontario Legislature, the Group of 35 — Women's Campaign for Soviet Jewry — held a solidarity hunger fast and demonstration on behalf of nine Hebrew teachers imprisoned in the Soviet Union.

• And at Council House, the National Council of Jewish Women (Toronto Section) sent telegrams and postcards to Alexei Rodionov, the Soviet ambassador, and to Prime Minister Brian Mulroney to express their concern for the nine.

Four — Moshe Abramov, Yakov Gorodetsky, Alexander Yakir, and Zachar Zunshain — have already been sentenced for various forms of anti-Soviet activity.

Five — Yuli Edelshtein, Alexander Kholmiansky, Yakov Levin, Yakov Mesh and Mark Niepomniashchy — await trial and/or sentencing.

Not since the black years of Stalin has the situation for Soviet Jews been so bleak, said John Oostrom MP for Willowdale, the guest speaker at Council House.

"The recent arrest of Refusenik Hebrew teachers indicates that the Soviet authorities intend to stamp out all Jewish culture and education," Oostrom said. "Drugs and weapons were planted in the apartments of these Refuseniks, and on this pretext, the KGB accused them of being terrorists, thieves and drug addicts."

Officially sanctioned anti-semitic propaganda humiliates every Jew living in the Soviet Union, he said. "Revolting anti-Zionist posters and literature are freely available throughout that country. The media of television and film consistently portrays Jews as murderers and imperialistic opportunists.

"Thousands upon thousands of Soviet Jews are refused the opportunity to return to their homeland, Israel. This tragedy is compounded by the fact that families have been torn apart. Wives and children, settled in Israel, wait for years to be reunited with husbands and fathers, held hostage in the Soviet Union," Oostrom said.

"We in Canada must insist that the Soviet Union, which has failed its human rights obligations, now carry out its part in guaranteeing the human rights it agreed to when it signed the Universal Declaration and the Helsinki treaty," Canon Borden Purcell, chairman of the Ontario Human Rights Committee, told the demonstrators at Queens Park.

A Group of 35 demonstration at Queens Park was addressed by, from left, Marion Bryden (in plaid coat), Robert Nixon, Canon Borden Purcell and David Rotenberg. [Graphic Artists photo]

Purcell visited the Soviet Union nine months ago and met with a number of Refuseniks. One had been sentenced for "crimes against the state," he recalled.

"What were these crimes? Organizing seminars on Jewish history and culture."

Marion Bryden, one of the co-chairmen of the Ontario Legislature Committee for Soviet Jewry, read a statement accusing the Soviet Union of a "campaign to destroy Jewish culture.

"This basic right to transmit one's language and culture is denied only to Soviet citizens of Jewish nationality," the statement said.

"Our hope is that one of the first groups to benefit from the enlightenment we hope to bring into being will be the Refuseniks," MPP Robert Nixon, also co-chairman of the Legislature Committee, said.

And David Rotenberg, the third co-chairman of the all-party committee, used the words of the Bible: "Today we say to the modern-day Pharaoh in Moscow — Shalach et ami. Let my people go."

The committee has obtained the signatures of more than 75 MPPs on a petition on behalf of the Hebrew teachers which has been forwarded to the Soviet ambassador in Ottawa.

Later, in the Legislature, a resolution moved by Tom Wells condemning the suppression of Jewish culture and urging the Soviet Union "to drop charges and release those unjustly imprisoned and allow them to continue in the pursuit of learning," passed unanimously.

Eleanor Cooper, president of National Council of Jewish Women, Toronto Section, picks up a signed postcard to the Soviet ambassador from MP John Oostrom as Marsha Slavens, chairman of the World Jewry Committee looks on. [Graphic Artists photo]

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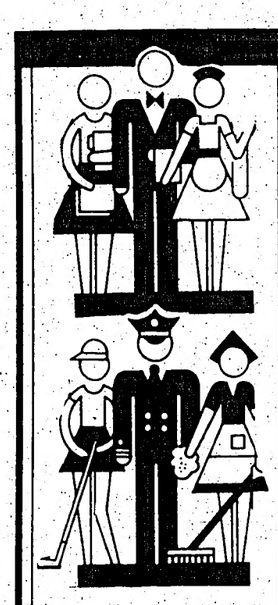
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Group for disabled moves to the JCC

TORONTO —

The Task Force on the Jewish Disabled, a group made up of about 150 able and disabled people working together to promote integration and community awareness, recently moved to the Jewish Community Centre on Bathurst St.

An important role of the Task Force, founded by the National Council of Jewish Women in 1982, is to integrate the disabled into existing JCC activities and create new programs. The move to the JCC is the culmination of two years of negotiations on funding between the NCJW and the JCC. The JCC will provide the group an accessible setting for social, recreational and educational activities.

Speaking on behalf of the centre at a welcoming meeting, JCC president Marty Mendelow said that except for a few committed individuals and some limited programming by one or two agencies, "we have for too long paid only lip service to the needs of the disabled."

Mendelow said the Task Force's ideas "will give us new directions and programs" which, he added, "are the spearhead of a whole new movement to integrate the disabled into every aspect of our communal life."

He said that only when the disabled are "a natural and normal part of all our community activities . . . will we know our Jewish community has matured."

The JCC president said he knows the Task Force will be heard and "will not allow us the luxury of complacency."

Task Force co-chairperson Nita Goldband called the move to the JCC "a logical coming together." Goldband said she is determined to maintain the special nature of the group. "It is issue-oriented, emphasizing activities over committee meetings," she said.

Patricia Starr, JCC board member and National Council of Jewish Women chairwoman, "inscribes" the entrance to the JCC of the Task Force on the Jewish Disabled as JCC president Marty Mendelow, centre, and Task Force co-chairpersons Eddie Rice and Nita Goldband look on.

Canada's largest

MPP to light big chanukiah

TORONTO —

Canada's largest chanukiah (8-branched Chanukah menorah) will be lit in a special ceremony outside old City Hall at 4.30 p.m. today (Dec. 20) by MPP David Rotenberg who will be lifted to the top of the 22-foot high, 10-foot wide structure in a cherrypicker.

Rabbi Aaron Grossbaum, director of Chabad-Lubavitch, sponsor of the event, Cantor Harold Klein of Congregation Shaarei Shomayim and other local dignitaries will participate in the ceremony. Members of Chabad-Lubavitch will be serving latkes to the public.

The Chanukah menorah will be lit at its location at Bay and Queen on each day of the festival until Dec. 26.

"We want shoppers, tourists and business people to view the menorah because the holiday's significance lies in publicizing G-d's miracles, then and now," said Grossbaum. "Thus it is customary for Jewish homes to conspicuously display their own Chanukah menorahs during the festival," he added.

Similar giant chanukiahs have been on display during the festival for several years in Lafayette Park, across from the White House in Washington, and in midtown Manhattan.

The Toronto chanukiah was made of fabricated steel by Ontario Store Fixtures; the cherrypicker is being supplied by Guild Electric Ltd.

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"Big Day" for autistic youth

Bar mitzvah marks a special accomplishment

TORONTO —
Matthew Back had a very special day one recent Sunday. He was called to the Torah as a bar mitzvah.

Not very unusual? It is if you are an autistic child.

Two years ago, Matthew's parents, Mel and Harriet Back, approached Rabbi Eliot Feldman of the Kehillat Shaarei Torah Synagogue with the request to help them make a bar mitzvah celebration. Their son had been diagnosed autistic — a lifelong developmental disability. As Feldman now tells the story, he "didn't think anything unusual at the time. These are Jews," he thought, "I am a rabbi, this is a synagogue. Of course we'll make a bar mitzvah."

The usual bar mitzvah preparations, though, had to be modified. One of the people at the Thistletown Regional Centre, Allan Brenman, wrote a "task analysis," breaking down the donning of tefillin into small steps. The teachers and staff at Thistletown — Jeff Sherman, Peter Lorimer, Suzanne Murphy, Cindy Byrne, Bev Townsend and Gail McClennan — worked with Matthew, together with special instructors from the synagogue.

His father would bring him to the synagogue on Shabbat and holidays, gradually increasing the time Matthew spent in the sanctuary. He would practice with tefillin on Sunday mornings.

When the "big day" arrived and Matthew was surrounded by family and friends, he needed help in concentrating. This was part of the preparation — for now it was possible for Michael Back, Matthew's 11-year-old brother, to assist in this truly family simcha. Slowly and carefully, one could hear the words of the Torah's blessings, and one could see the tremendous accomplishment of one entire Jewish family.

In his D'var Torah to the bar mitzvah, Feldman paralleled this day to the holiday which is celebrated during the month of Kislev — Chanukah. The Talmud (Shabbat 226) asks a simple question, "What is Chanukah?" It is really three questions — which miracle does Chanukah commemorate, why the name, and which Chanukah do we celebrate on the 25th of Kislev?

These three questions are applicable at this celebration, said the rabbi. "The miracle this morning is one of accomplishment and perseverance. The name bar mitzvah is symbolic of a chain of tradition which this boy's parents wish to give their child, even at great difficulty. It is celebrated now," Feldman said, "because this is the time for Matthew's friends to be together in support of him, and this is an appropriate way of marking such an accomplishment."

Later at the dinner, Matthew's parents paid tribute to Mary McMillan, regional manager of the TREADD program of Thistletown, which is part of the Ontario ministry of community and social services, for seeing Matthew's potential, and to Feldman for taking the time to work with Matthew.

With all the thanks, the rabbi paid tribute to the parents, "for without them nothing was possible. . . . It was nothing out of the ordinary," the rabbi said. "This is a Jew, we are a community. . . . What else are mitzvot for?"

Bar Mitzvah of Matthew Back at Kehillat Shaarei Torah. From left, Matthew, Rabbi Eliot Feldman and Mel Back, Matthew's father.

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Chaplaincy service's vital role

Visits provide "bridge" to Jewish community

By
PAUL LUNGEN

TORONTO —
Bikur cholim is a mitzvah for those who visit the ill and infirm, and for some of the people confined to an institution, a visit — even from a stranger — may be one of the only links they have to the Jewish community.

Thanks to the joint chaplaincy service of Toronto Jewish Congress and Canadian Jewish Congress, Ontario Region, "a bridge is maintained between the institutional situation and the community," says the service's newly appointed chairman.

Dr. Rolf Lederer, a psychiatrist in private practice, was recently appointed to take over chairmanship of the chaplaincy committee from Dr. Robert Disenhouse.

Carol Kravetsky is vice-chairwoman of the committee. Chairman of the prison subcommittee is Steven Skurka and Judy Grader is the publicity chairwoman.

Lederer has been on the chaplaincy services committee for the past three years and has served on the archives committee of TJC and as a member of the Jewish Immigrant Aid Service. He is married, and he and his wife Faith are the parents two teenage children.

Two of the priorities Lederer has set are to give the committee a higher profile in the Jewish community and expand the non-sectarian services, which sees volunteers and staff visit patients in hospitals and nursing homes.

But that will require more volunteers, Lederer says. Currently there are approximately 30 people who visit Jewish patients in North York Branson Hospital, North York General, the Toronto General Hospital, St. Michael's, Riverdale, West Park and others, says Ruth Resnick, administrator of the chaplaincy services and one of the its two staff people.

Rabbi Sheldon Steinberg, the second member of the staff, along with some of his colleagues also visit Jewish inmates incarcerated in local institutions such as the Don Jail, West Detention Centre, the East Detention Centre and Mimico Detention Centre, she adds.

Jewish prisoners outside Metro Toronto can look forward to visits from Steinberg or one of his colleagues, who "provide religious services and activities centred on the holidays and festivals," Lederer told The CJN.

A kashruth subcommittee of the service helps provide kosher meals to those in non-Jewish institutions — even kosher food for those on special diets.

One of the service's recent programs was "a big bash" at Baycrest Terrace, Lederer says. A Chanukah program featuring a choir, dancing and refreshments was presented. About 75 people from area nursing homes were bused in to enjoy the festivities.

Despite the wide range of activities undertaken by the committee, the chaplaincy service "has always had a low profile," Lederer says. Yet the service does important work, he adds. "Because people do get sick and enter institutions it's necessary to link them to the outside world."

Anyone interested in volunteering time to the chaplaincy service is invited to contact Ruth Resnick at 635-2883.

Goodies for you...

Instead of giving Chanukah gelt to your kids, the Manischewitz Foods people suggest you delight them by tossing together in your kitchen some seasonal Manischewitz goodies.

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4 cups Manischewitz matzoh meal
1 cup vegetable shortening
2 cups water
10 eggs
2 tsp. salt

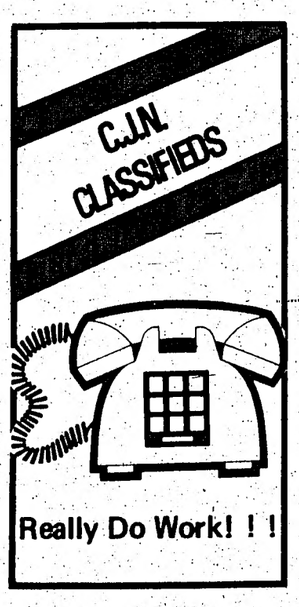
Boil together shortening and water. Then add matzoh meal and mix. Let mixture cool, then add salt and well beaten eggs. Knead well, then grease hands and roll balls of about 2-inch diameter.

Make a hole in centre with finger, after placing balls on a greased sheet. Bake in a hot oven (400 F) for about ½ hour. Roll in powdered sugar.

MOCK OATMEAL COOKIES

2 cups Manischewitz matzoh meal
2 cups Manischewitz matzoh farfel
1½ cups sugar
1 cup raisins or nuts, or both
⅔ cup melted vegetable shortening
4 eggs
1 tsp. cinnamon

Mix together dry ingredients, then beat in eggs and shortening. Drop in rough lumps (the size of a small egg) on greased sheet and bake at 350 F for ½ hour. This recipe makes about 4 dozen cookies.



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Refuse Collection Schedule

Mon., Dec. 24, 1984
Tues., Dec. 25, 1984
Wed., Dec. 26, 1984 and
Tues., Jan. 1, 1985

are being observed as holidays within the Civic Service. There will be NO collection of garbage on those four days.

Regular Monday (December 24) refuse will be picked up on Thursday, December 27th.

Regular Tuesday (December 25) refuse will be picked up on Friday, December 28th.

Regular Tuesday (January 1, 1985) refuse will be picked up on Wednesday, January 2, 1985.

Regular collections of bulky articles and newspapers will be made on Wednesday, December 19, 1984, and Wednesday, January 9, 1985.

There will be NO collection of bulky articles and newspapers on Wednesday, December 26, and Wednesday, January 2, 1985.

Your co-operation in placing your garbage out for collection on the proper day will be appreciated.

Reminder: There are 17 Recycling Depots for glass and metal containers in Toronto. During October, 290 tonnes of newspapers, 42 tonnes of glass and 7 tonnes of tin were collected. For further information call 947-7742.

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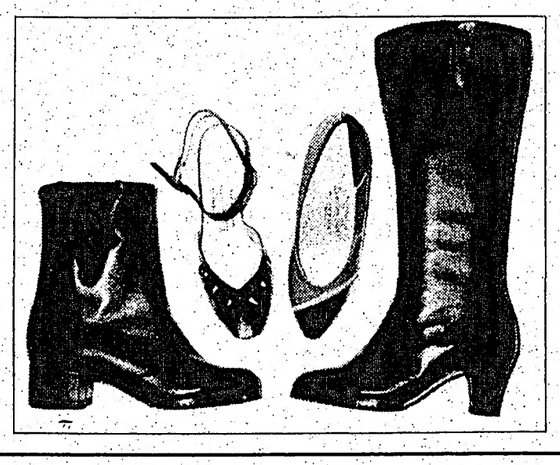

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"Genuine goodwill towards Israel"

CIC chairman praises Mulroney

By
VIVIEN SHARON

CIC chairwoman Anne Gross

TORONTO —

The recent elections in Canada, the U.S. and Israel have changed some of the key players in the making of foreign policy but not the direction, says Anne Gross, national chairman, Canada-Israel Committee, who was the guest speaker at Toronto Hadassah-WIZO's general meeting held recently at Adath Israel Congregation.

"We find that the lines of comunication have remained open and that the new Conservative government is willing to listen," said Gross, a Montreal lawyer who has been CIC's chairman for 1½ years.

"Prime Minister Mulroney starts with a firm understanding of the Mideast situation and has expressed genuine goodwill towards Israel," she said to the more than 300 women in the audience.

Referring to the elections in Canada, the U.S. and Israel, she stated that it was still too early to form a clear picture of each leader's style, stance and personal self-interests. "It is the different players and how they relate together that makes the game," she said.

In Israel, for example, she pointed out that the vote was so close that it is still too soon to determine how well the Likud and Labor parties will "coalesce" or "contradict" each other.

Since U.S. President Reagan was returned with a solid mandate for a second term, Gross said the emphasis on his re-election and his popularity is no longer relevant. "What that really means in terms of Mideast policy has yet to be defined."

Turning to Canada, the CIC chairman said that it is clear that Canada supports the viability and security of Israel — at the government and grass-roots level, as did the Liberals.

"All three major Canadian parties support an even-handed policy consisting of the existence of Israel, a homeland for the Palestinian people and a denial of the PLO. On the whole, the Mideast policies of all three parties are very similar," she reported.

Reflecting on Canadian Mideast policy, Gross said that the years between 1948 and 1968 were known as the Pearson years. "Canada was considered a peacemaker and in the forefront in supporting Israel.

"Between 1968 and 1984, the Trudeau years created a new Canadian image of self-interest in Canadian policy. The focus was on domestic policy as well as the search for trade abroad and the balance of payments. During the past 16 years, 10 Canadian embassies were opened in Arab countries . . . and the clout of petrodollars was not insignificant," she added.

Gross confirmed that the Jewish community has lost many good friends in the Liberal Party's recent decimation in the polls. "We spent 16 years building bridges and many of our friends are no longer in the House," she said.

"Yet we shall be adamant watchdogs on all political, economic and cultural fronts and shall monitor, in particular, the upcoming foreign policy review announced recently in the Throne Speech.

"The CIC will speak with one voice on behalf of Canada-Israel relations through the Canadian Zionist Federation, Canadian Jewish Congress and B'nai B'rith, and will continue to mount a strong political advocacy campaign in the media, with government and in communal organizations in order to be credible, united and effective for all Canadian Jewry," she added.

Also participating in the proceedings were Patricia Alpert, president, Toronto Hadassah-WIZO; Myrtle Coopersmith, vice-president; Taube Zeifman, corresponding secretary; Rosalie Flomen, treasurer; Carolyn Nadler, Haddasim co-chairman and Hadassah-WIZO bazaar vice-chairman Roberta Dubiner and Barbara Grossman.

A presentation was made to Sandra Posluns, Hadassah-WIZO 1984 bazaar chairman, for her efforts in making the bazaar a resounding success.

Role for MDs

TORONTO —

The Canadian Friends of Tel-Hashomer will solicit funds for the Chaim Sheba Medical Centre in Tel-Hashomer, by having the hospital's visiting medical personnel identify specific needs.

Mordechai Ben-Dat told The CJN that at a recent meeting of the Friends, it was decided that doctors from Tel-Hashomer who visit Canada on fellowships will be asked to participate in a fund raising drive by having them identify the specific needs of their departments.

Through this method, Ben-Dat said, "not a penny" will be lost to administrative work and all money raised can go directly to Israel's largest hospital.

At the meeting the Friends were addressed by three visiting doctors from Tel-Hashomer: Gidi Koren, Amir Shainberg and Dan Farin.

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Police, social agencies work together

New method eases probe of child sexual abuse

TORONTO —

Sexual abuse of children is not a new problem. For a long time though it has been ignored and downplayed by society. However Metro Toronto Police have succeded in bringing this matter into the open through a new method of conducting investigations.

Staff Sgt. Gladys Jolly, of the Metro Police Youth Bureau, told The CJN recently that the police have been getting better results in sexual abuse cases since the protocol method was instituted.

She explained this procedure involves conducting joint investigations with police and children's aid societies, including the Jewish Family & Child Service of Metropolitan Toronto.

Children are interviewed regarding the allegation of sexual abuse using a tape recorder and each complaint is followed up to prevent a repeat occurrence. Jolly said interviews are recorded to eliminate the need for children to repeat their story.

Jolly said it is up to the child welfare agency to determine if the child is in need of protection. This can involve the immediate arrest of the alleged perpetrator, if "sufficient" evidence can be found. If an immediate arrest is not possible, Jolly said, the child may be removed from the home or the alleged perpetrator may be asked to leave.

Jolly claimed that this type of investigation is unique to Toronto, as other police forces conduct separate investigations from children's aid in their districts.

While sexual abuse can occur anywhere and at any time, Jolly said, in most cases, it occurs in the home and the assailant is known to the victim. Often the abuser will make promises of candy, toys or money to the child in order to gain cooperation.

Once started though, the abuser will try to maintain secrecy to allow him to continue, states an information booklet put out by the police. In order to maintain secrecy the abuser may intimidate the child with threats of withdrawal of love, punishment or physical violence to the child or members of the child's family.

Jolly said that despite the intensive investigations, not all cases make it to court. She said a lot depends on the age of the child, who must give evidence. Unable to specify as to what age constitutes the "right age" to give evidence, she said, police have to take each case on its own merits.

Jolly said protocol also operates through an ongoing high profile educational program, under the auspices of the Metro Chairman's Committee, dealing with such aspects as "good and bad touching."

As well, she said, there are special crown attorneys who are responsible for child abuse cases.

While there are no official statistics regarding the number of children who have been sexually abused, estimates of the number of children who are or will be abused range from 1 in 10 to a high of 1 in 4, according to police estimates.

If you learn your child has been sexually abused, police advise not to deny or minimize the seriousness of the problem, don't alarm or punish the child, but do allow the child to speak about the abuse and ask questions. At the same time, parents should try and find out as much as possible about the abuse and, if the abuser was a stranger, get a description.

Most important of all, police stress, is to contact police or a children's aid society.

To obtain a copy of the information booklet on sexual abuse call 967-2222.

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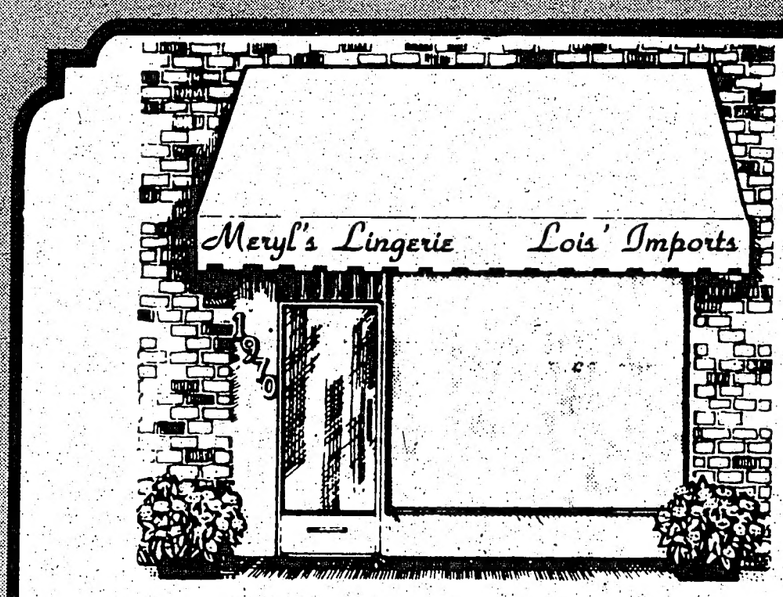

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Job club works

TORONTO —

In today's world of cutbacks and layoffs, more people with a good work history are finding themselves out on the street searching for employment.

However, according to Pearl Chud, placement centre supervisor at Jewish Vocational Service of Metropolitan Toronto, many of these people lack the necessary skills and direction to find a new job.

To assist the unemployed in gaining skills and direction, the JVS began its job club.

Chud explained that the job club is a structured group program where six to eight people are brought together with an employment counselor. Participants are taught how make a network of job contacts by using friends, relatives and former co-workers and are required to make a contact with a certain number of prospects each day.

Interview and resume writing skills are also taught within the job club, Chud said. Interview skills include knowing how to dress and preparation. Participants engage in role playing and videotape mock interviews.

Creates positive attitude

Chud said that while all these skills were being provided by JVS before the club started, it was done on a one-to-one basis and was time consuming.

She said the job club has been very effective and a large number of participants have found jobs — some immediately and some after a few months.

Citing the case of one man who was unable to find work in the architectural profession after searching for a year, Chud said he informed them that it took only four days to find employment with the job club's help.

"The structured environment was just what I needed to get organized and directed to full-time job searching," the participant stated in a letter to JVS. "Also the supportive environment helped maintain a positive attitude to my quest."

The job club operates once a month and runs for two weeks.

Other new programs being offered by JVS include an interview skills workshop and resume writing workshop. The former runs every other Thursday, and the latter is offered every Tuesday morning.

Chud said the public can use one or all of the three programs offered.

For more information on the programs call Anat Wertheim or Eydie Troper at (416) 787-1151.

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Chanukah Maccabiah provides fun on Dec. 25

By
MOURA WOLPERT

HAMILTON — Dec. 25 is a day when Jews and particularly Jewish children may feel left out. All around them, friends and neighbors are engaged in exchanging gifts, family gatherings and festive meals. The whole city seems to be shut down and there's nothing to watch but Christmas shows on TV.

To overcome this feeling and give Jewish families something to do, the Hamilton Jewish Community Centre will hold its first annual Family Chanukah Maccabiah on Dec. 25.

Having grown up in a community with few Jews — Vancouver — JCC interim executive director Sid Brail was always very aware of everyone around him celebrating and having nothing much to do himself. When his own children came along, he decided to do something about it.

That was in the mid-70s when he was executive director of the Cleveland JCC and his two children were about 6 and 8. His solution was a special chanukah Family Maccabiah and it was so successful, he's been running one ever since.

"Hundreds of people started to turn up, people who had never been to the centre," recalls Brail and since then, "wherever we've been, we've done it and it always turned out beautifully."

The idea is to have things going on all the time so that no matter what time people turn up, "there's always something to do and somewhere to go. It's not the sort of thing that if you come early or late you've missed something."

The program here, at 57 Delaware Ave., will run from 10 a.m. to 2 p.m. and the activities have been planned by program director Ellyn Waldman, who hopes that both parents and children will attend.

It's meant to be "a haymishe event" for the entire family, she says, and one of the games planned illustrates just what she means — a family togetherness relay, a variation on the 3-legged race, with everybody tied together in what may turn out to be eight legs or even more.

Other games planned include a balloon throw and nerf ball pass which, for those who don't know, Waldman explains, is commonly played with an orange, which is held between neck and chin and thus passed from player to player.

Arts and crafts, for which all supplies will be provided by the JCC, will emphasize Chanukah and children and parents will be able to make such things as menorahs, dreidels and Maccabee shields.

From 10 to 11 a.m. there will be a basketball competition between CHAT students from Toronto and any Hamilton youngsters who want to participate, giving children from both cities an opportunity to meet.

The program is free but there will be a charge of $3 for a brunch of bagels, eggs, cream cheese, juice and coffee, which will be available all day.

Winter Camp will be closed on Dec. 25

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Vice-President

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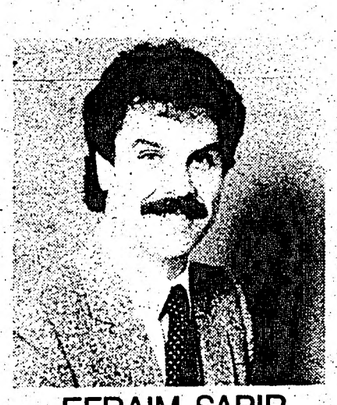
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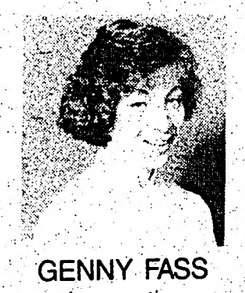
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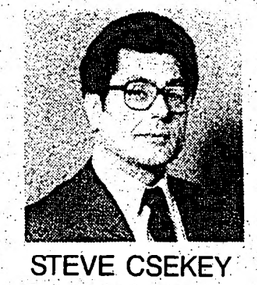
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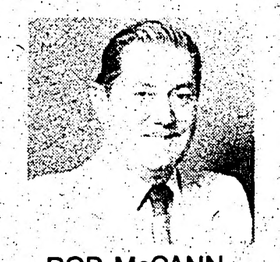
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Shapiro recalls the Spadina-Dundas "old days"

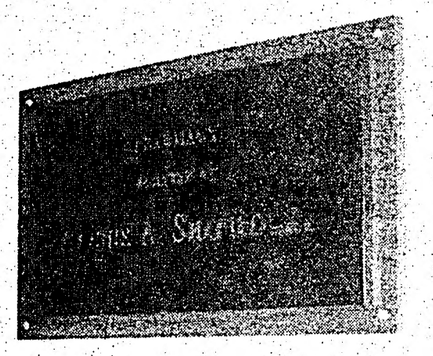
By
JEFF ROSEN

TORONTO —
Names are like memory triggers. Pull a prominent Jewish name out of Toronto's illustrious past and a certain picture comes to mind. There's Sam Shopsowitz's hot corned beef sandwiches, Sam Lottman's fresh bagels and Archie A. Shapiro's soda fountain lunch counter in Shapiro's Pharmacy at Spadina and Dundas.

For over 50 years the 71-year-old pharmacist called Shapiro's Pharmacy home, starting as a delivery boy working after school in 1927 until 1975 when, as its owner, he finally closed the doors on the landmark.

Archie Shapiro's name will continue to be associated with the type of business he loved over the years, though, as the result of his sizeable bequest to the Mount Sinai Hospital to pay for the hospital's outpatient pharmacy.

Shapiro said he decided to donate the pharmacy because he is a pharmacist and a long time supporter of the institution. A plaque was unveiled at the hospital's pharmacy recently in honor of Shapiro.



Archie Shapiro, right, along with friends and relatives, gazes with pride at Mount Sinai plaque.

Shapiro said he first became involved with Shapiro's in the late 1920s, when as a young boy, he began to work for the owner Harry Shapiro (no relation) in the pharmacy in the Victory Building at the northeast corner of Spadina and Dundas.

Moving through the years, Shapiro said, he continued working in the pharmacy and eventually apprenticed there while putting himself through the Ontario College of Pharmacy, University of Toronto.

Shapiro graduated in 1937 and became a partner with Harry, who had become his brother-in-law when Harry married his sister Della. Eventually Archie took over "the show" as Harry Shapiro moved on to other interests.

After Harry Shapiro died in 1966, Shapiro said, he offered his junior partner Jimmy Bleiweis a full partnership and the two of them continued to operate the business until 1977, when the Axler family, who owned the building, sold the property.

Although the pharmacy has long since vanished, the memories of the store and the area itself remain strong for Shapiro.

"It wasn't a dull place to work," Shapiro recalled. "In the late 1920s it was the centre of Jewish culture and commerce."

He said his lease contained a clause stating that no one else in the building could sell candy. This meant that the patrons of the Yiddish theatre, located in the same building, had to come to him to buy candies.

"We had to fill the candy stand twice a day," says Shapiro.

Eventually the Yiddish theatre gave way to a movie theatre and then the Victory Burlesque, the first burlesque house in the city.

Many unusual incidents

"I sometimes used to see the girls before they put their makeup on. Some of them were quite nice."

Shapiro said the area itself was "strange" and that many unusual events took place. Recalling one such incident, Shapiro said that one summer day a woman took off her dress in front of the bank across the road from him and sat down "stark naked." After five minutes, he said, the woman put her dress on and walked off.

Across the road from his premises was Kaplan's Restaurant where you could get a full course meal for 25 cents in the 1920s and 1930s and down the street was Shopsy's where Sam and Izzy Shopsowitz would come in after school to help their father. He recalled that their father would not allow anyone but him to touch the meat and that people "screamed" when the price of a corned beef sandwich went from 5 cents to 2 for 15 cents.

At his own place, Shapiro said business was so good that one year he was forced to replace his worn out floor. The tiny shop included a dispensary, post office and soda fountain lunch counter.

"The space was ridiculously small for what we had in it, but we managed. We had all sorts of characters in there," Shapiro said. Among them was Shopsy himself and Sammy Taft, the latter who was invited to the recent unveiling of the plaque at Mount Sinai.

Also invited to the ceremony was Izzy Shopsowitz, Provincial Treasurer Larry Grossman, Health Minister Keith Norton and hospital officials.

Eventually the area changed as the Jewish presence was replaced by Chinese and Portuguese interests, so that by the time Shapiro's finally closed its doors, the entire area was Chinese.

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Chanukah Greetings

Doctor brought light to blind

Love of menorahs led to collection

By
SIMON GRIVER

JERUSALEM
(WZPS) —

Dr. Avraham Ticho was a man who literally brought light into the lives of others, for as an opthalmologist his knowledge of eye diseases enabled him to save the sight of thousands of his patients.

Fascinated as he was by sight and light, it is perhaps not surprising that during his lifetime he was motivated to amass almost 150 Chanukah menorahs — one of the largest individual collections in the world. Chanukah is after all the Festival of Light — a time to rejoice in this greatest of gifts, which harks back not only to the miracle in the Temple when one day's supply of oil lasted eight days, but to the third sentence of Genesis when the universe was illuminated by the divine command, "Let there be light."

Ticho's passion for 8-branched Chanukah menorahs was no mere hobby but a realization of his deep love of Judaism. His collection spanned five centuries of Jewish Diaspora endeavor from India and the Middle East, to Russia, North Africa and Western Europe.

The entire collection was bequeathed to the Israel Museum and has been included in its overall collection of 500 Chanukah menorahs. But Ticho's menorahs have not lost their separate identity. While 10 are on display in the Israel Museum's central collection, a representative sample of 30 of his menorahs are exhibited in Ticho House.

Indeed, if the name Ticho has a familiar ring about it, this is because his wife Anna Ticho was the famous Jerusalem landscape artist. Ticho died in 1960 while his wife lived until 1980. On her death Anna Ticho left their home to the Jerusalem municipality and after extensive refurbishing their house, built in 1860, was opened to the public, along with dozens of Anna's drawings and Avraham's menorahs, in May, 1984.

The Tichos were born in Moravia (today Czechoslovakia). Avraham completed his studies in Vienna where he specialized in opthalmology at the Rudolph Hospital. In 1912 he was sent by the Frankfurt based organization Lem'an Zion to open an eye clinic in Jerusalem. Anna, his cousin and assistant, accompanied him and the two were married that year.

From 1919 onward Avraham headed the opthalmology department at Rothschild Hospital (later Hadassah Hospital). Anna drew the barren hills and dramatic landscapes that surrounded her, and together the Tichos were active in the city 's cultural life.

It is not known exactly when Avraham began to collect Chanukah menorahs, but it is known that most of them were purchased for modest sums from new immigrants arriving in Israel from all parts of the world. "Collecting things is like a disease," observes Irit Salomon, curator of Ticho House. "Once a person starts they feel compelled to make their collection as complete as possible."

The oldest lamp in the collection is a menorah from 18th century Italy. It is made of brass and has an austere, practical design, with a definite Moorish Spanish influence. Later Italian lamps reflect the spirit of the Renaissance with heretical human statues often included.

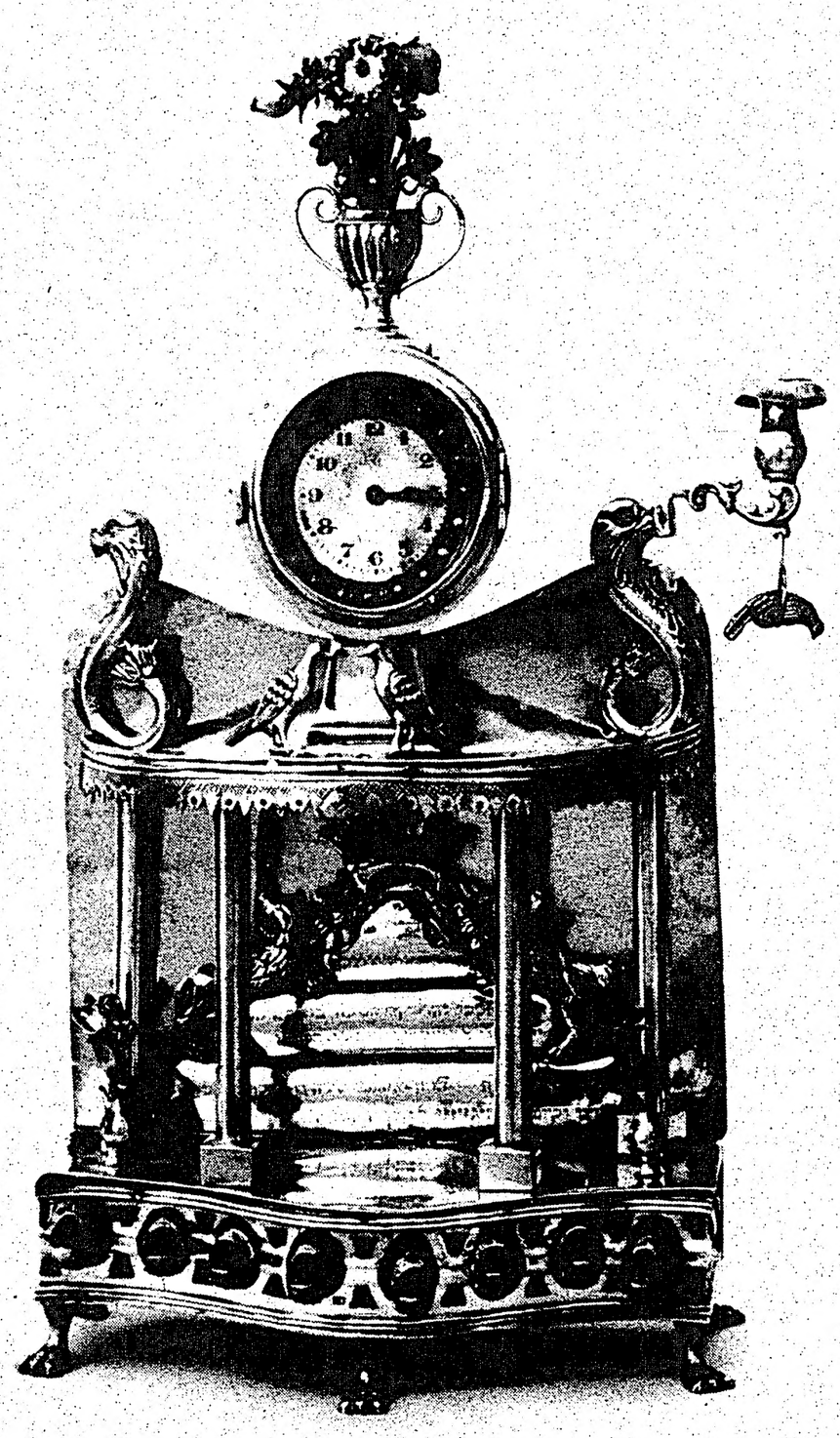
The more orthodox Chanukah lamps of Central and Eastern Europe did not make their appearance before the 18th century. Designs and craftsmanship such as some 19th century German examples in pewter, often equalled the contemporary work of Christian artisans.

Lamp designs were often affected by architecture. One Italian menorah is in the image of a tower, while North African lamps frequently are adorned with the cupola motifs that are popular as window frames.

There is a general consensus that good taste in menorahs degenerated after the middle of the last century and one of the best examples of a gaudy, over-ornateness that is prevalent in more modern times is a silver Russian lamp that includes a clock and silver flowers and birds. This particular lamp was sold to Avraham Ticho by a Russian lady needing to raise money for her daughter's trousseau and dowry.

All the menorahs in the collection, with the exception of several 20th century lamps, were lit by oil. No doubt Ticho regretted the standardization in designs brought about by the modern era of the wax candle and the candlestick style menorah which accompanied it. But then the Chanukah menorah is really about sentiment rather than esthetics. Most Jews, when asked to describe their concept of the ideal Chanukah lamp, would probably conjure up in their minds a picture of that magical menorah in their childhood home that lit up their infancy.

And Ticho's collection bears witness to centuries of Jewish children across three continents who were enchanted by those flickering lights of Chanukah.



An ornate Russian Chanukah menorah in silver with clock, silver bird and flowers, from the Ticho collection.

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Animated TV Chanukah special

Lights delivers powerful message

By
DVORAH WAYSMAN

JERUSALEM (WZPS) —

During this holiday season, viewers in eight major American cities will have some unique fare served up with their regular prime time TV programs. Alongside the usual Christmas offerings, audiences in cities with major Jewish populations will have the opportunity to watch an animated half-hour special about Chanukah, called Lights.

Lights is a fantasy-adventure which retells, in allegory form, the story of Chanukah and the miracle of lights. With something in it for everyone, it is the first major production of Israel's promising young animation industry. It took two years to produce, and involved 80 people working in seven animation teams.

Judd Hirsch (the award-winning actor who played Dr. Berger in Ordinary People and star of the TV comedy series Taxi) came to Israel to do the narration.

"Apart from the fact that I like narrating things, I learned a lot from Lights — I really did," Hirsch confided, while admitting that his own Jewish education had been minimal, stopping with his bar mitzvah.

Leonard Nimoy (Mr. Spock of Star Trek) and Paul Michael Glazer (Starsky of Starsky and Hutch) do the voices of two of the animation's chief characters.

Lights was designed by Faith Hubley whose New York studio has won four Academy Awards, Bill Littlejohn of MGM supervised the layouts and the animation was carried out in Israel at Kibbutz Ein Gedi's animation studio.

Designed to compete with top network holiday entertainment, Lights explodes with warmth and joy. Without once using the word "Jewish" or "religious," it delivers a powerful and universal message — that everyone has the right to be different. And not just the right, but the obligation to preserve the unique traditions of one's heritage, no matter how enlightened, sophisticated and humane the prevailing culture might be.

The film's theme of tolerance unfolds in a delightful, moving way and while the plot is taken from a chapter of Jewish history it can apply to any ethnic minority.

With instantly lovable cartoon characters, the film opens to show ancient Jerusalem at dawn, as Hirsch begins to tell the story: Chanukah, the Festival of Lights. It's all about something that happened a long, long time ago . . ."

Gradually we're introduced to the stars — Miriam and her little brother Yoni. They are part of a people to whom a great gift was given, sent to them from Mount Sinai. The gift is lights — wonderful lights composed of Hebrew letters. They dance and sparkle and glow, lighting their way and their lives. We see them blaze in menorahs, leap from the pages of Torah scripts, and prized by families.

A frame from new Israeli animated film Lights, about Chanukah, shows Alexander the Great approaching the walls of Jerusalem. (WZPS photo courtesy Gesher).

New characters are introduced — the scribe, a shepherd and a young man. The letters dance before them, subtly teaching them how to live, to give charity to the poor, and to help the elderly. In short, to do whatever mitzvot present themelves.

We are shown the Temple where the lights are treasured by the Kohen, the High Priest.

Then the drama unfolds as Alexander the Great comes over the sea with his armies. We see his battle with the Persians and his march on Jerusalem, which he finally enters peaceably. For a while the two peoples live side by side. The Greeks are clever, skilled in the arts, very attractive — and the young man admires them enormously. So much so, that he imitates their clothing and behavior. Flattered, the Greeks reward him by accepting him as one of them.

The only problem is the young man's guiding letter light: come what may, it refuses to go away. The lights which dance around the young man mark him out as different. He is embarrassed and his new Greek friends irritated. Finally they persuade him to get rid of his light and help them "modernize" his people by collecting all the lights and replacing them with golden Greek letters.

When the people (never mentioned as Jews) have their lights taken away by force, an open rebellion begins — and finally even the young man realizes that he has been robbed of something, even unique, something worth fighting for.

The co-authors of the film are talented husband and wife Jerusalemites, Dr. Yehuda and Sara Wurtzel of Gesher, an organization that works to close the gap between religious and non-religious Jews. Wurtzel is both producer and director. He has a PhD in media and education from New York University; his wife studied theatre and film. They came on aliya in 1979 and have four children.

The message of the film which comes across loud and strong is equally meaningful to Jews and non-Jews. Chanukah, of course, represents a Jewish victory over physical annihilation, but over and above this, its real significance is the maintenance of our identity against a universal culture.

In trying to impose Hellenism, awards were offered for conforming at the expense of Jewish identity, morality and values. The message to all audiences is that no culture, no matter how enlightened, should demand a degree of conformism that forces people to abandon their own special heritage.

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Chanukah Greetings

Log cabin synagogue plan

Being Jewish up in Alaska has its challenges

By
HENRY SREBRNIK

ALASKA — If, as they say, it's hard to be a Jew, this must be even more true in a small and remote town in Alaska, right?

The answer, it seems, is both yes and no.

"I feel guilty about living here sometimes," says Joyanne Bloom, president of the Jewish Community of Juneau. "My husband and I don't have family here, and I'm keeping two grandchildren 4,000 miles (6,400 kilometres) away from my parents. But as members of the Jewish community we share our identities with the world community."

Her brother-in-law Daniel Bloom, creator of the fictional characters Bubbie and Zaidie to whom Jewish children from all over North America write letters each Chanukah, puts it even more succinctly.

"I love being Jewish in Alaska. It's nice to be Jewish because you want to be, not because you have to be."

Juneau, the Alaska capital, is indeed isolated: it sits on the Alaska Panhandle, about 1,280 KM (800 miles) northwest of Vancouver, as the crow flies. And the only way to get in or out is by aircraft or boat—there is no access by road or rail.

How many Jews live here?

"There's no way of knowing," says Joyanne Bloom. "We have about 70 people on our mailing list and they receive our newsletter. That's the affiliated Jewish community. "The very active Jewish community, that's another matter — maybe six families. And there are a lot of 'underground' Jews here — people who have no interest in or need to identify with the community. They are usually singles. Sometimes we see them at High Holidays."

Juneau has no synagogue or rabbi, but about 60 to 70 people attended services at a local hall during the last High Holidays. Joel Orelove, a real estate developer, led the prayers.

The community also holds a communal seder at Passover — "our big shindig of the year," as Bloom put it — and regular Sabbath serrvices once a month, in people's homes.

"Those active in the community want to pass something on to their children," she added, and this year they started an afternoon Jewish school, which meets twice a month. Ten children are enrolled."

A major issue facing the community is whether to build a synagogue. "With our small numbers, it's a controversial matter. At one point, we had the gimmicky idea of a log cabin synagogue. As a fundraiser, each person who would have 'bought' a log would have had a plaque with the name put on it. We do have a small building fund for this purpose, and we have sent out a questionnaire to see if this is the best possible use of the money."

"Also, if we affiliated, say with the Reform movement, we could send our kids to their camps, and have student rabbis come up here." (The one synagogue in Alaska, in Anchorage, is a Reform temple.)

Joyanne and her husband Arthur come from Springfield, Mass. Art, who did graduate work at McGill University, was sent here originally to do research work on salmon for the U.S. Forest Service. "In the summers, we lived in a little cabin in the wilderness. It was totally isolated, bear country — we had to carry powerful rifles. "Later, they went into business selling wood stoves.

"Juneau grows on you" she laughed. "The lure of the north: Everything's new and wide-open in Alaska, and there are lots of opportunities. It can be quite an adventure."

The Jewish community is a transient one, a "hodgepodge" of people from New York, California, and other parts of the "lower 48." Bloom says about 80% of them work for either the state or federal governments — as social workers, bureaucrats, Forest Service and Coast Guard officials. The others have food and clothing stores.

Bloom does not deny there are drawbacks to being a Jew here. "You can't buy anything Jewish in Juneau. We had to make our own Rosh Hashanah cards. My son doesn't know there are Jewish sections of cities, with Jewish smells. He has no ethnic feelings. His bar mitzvah will be coming up in four years, and it's already a concern — where we hold it? Where will he study?"

The Blooms admitted intermarriage was a concern. "But isn't it happening all over?" Certainly antisemitism is no problem here — on the contrary, she is always being asked by schools and churches to describe Jewish holidays and customs.

Of late, there has been a more obvious Jewish presence — for the past three summers, some Lubavitcher chassidim have come through town, contacting the local community, preparing kosher meals, leaving behind religious materials, and convincing some Jews to put on tefillin. They even got Alaska's governor, Bill Sheffield, to proclaim a day in honor of their rabbi.

Juneau's best-known Jewish resident is probably Daniel Bloom, creator of those Jewish alternatives to Santa Claus, Bubbie and Zadie, an elderly Jewish couple supposedly living in Nome. Dan was living there when he invented the characters in 1981, and invited children to write to them. He received 500 letters the first year, and it has been snowballing ever since — last Chanukah, 3,000 letters came in, including many from Canada and even England.

Now living in Juneau, he manages to answer all the correspondence to Bubbie and Zadie, describing Chanukah customs by return mail.

Bloom said he has signed a contract with Random House to publish a book on his mythical creations. He points out that his characters are not "Jewish Santas," but genuinely Jewish symbols.

Clearly, Juneau allows for a wide variety of Jewish activities. It is a place where inventiveness is appreciated, and it appears the Jews who live here are content with their lot. Yet, sighs Joyanne Bloom, "my parents are still waiting for us to come to our senses and come back home." They have been in Alaska since 1972.

Joyanne Bloom is president of the Jewish community of Juneau, Alaska.

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History teachers delighted with series

Pillar of Fire a success on TV, in bookstores

By

Dr. ALEXANDRA MAHLER

JERUSALEM (WZPS)

Yigal Lossin, executive producer at Israel Television, is the writer and creator of the outstanding television series Pillar of Fire, the history of Zionism and Israel's rebirth.

Lossin, who studied Hebrew Literature and Philosophy at the Hebrew University of Jerusalem, began his career in documentary programs in 1960 at Israel Radio. Some months ago, he returned to Israel after a 2 week stay in Tulsa, Oklahoma as a "scholar in residence" emissary of the WZO's department of Information.

Question: How was the television series Pillar of Fire and the book made from it received in Israel?

Answer: By April 84 the book had sold 60,000 copies in Hebrew, which is equivalent to 4 million in the U.S. You might say the book is a best seller, bearing in mind that it is by no means inexpensive.

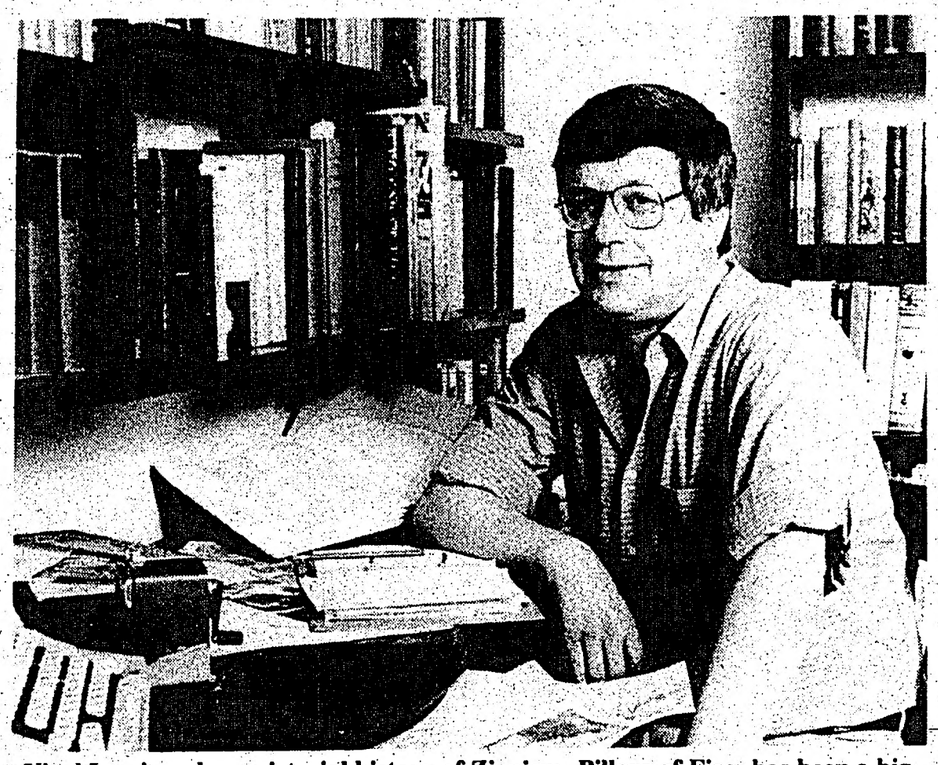
When the television series was being viewed for the first time, at least five critical letters a day were received by the editors of the Israeli press. In one of these letters, Dr. Reuven Hecht, together with four other Revisionists (the Jabotinsky school of Zionism), demanded to "extinguish the Pillar of Fire." Interestingly enough, Dr. Hecht's publishing company, Shikmona, later bid for and won the contract to publish the book.

On the other hand the public which has no pretensions to historiosophy, received the program with wide acclaim. The real feedback: that up to this very day people tell me what a great program it is. History teachers are delighted with the series which has turned boring history lessons into "happenings." The program is educational but at the same time catches one's interest and holds the viewer's attention.

* * *

Lossin noted that though the WZO and Jewish Agency did not support the first stages of the production there has lately been some change of heart, and $200,000 has been allocated to preparing the material for non-commercial presentation of the film to worldwide Jewish communities.

On his recent trip to the U.S., Lossin stopped over in London and completed negotiations with ITV (Independent Television) which bought an abridged, 7-hour version of the original 19-hour TV series.



Yigal Lossin, whose pictorial history of Zionism, Pillars of Fire, has been a big hit on television. (WZPS photo by Shuki Kook).

Lossin himself has been given complete freedom in editing the program.

Question: What was your motivation in making this series?

Answer: The Yom Kippur War and its aftermath; the infamous United Nations resolution condemning Zionism as racism. Also, in the early 1960s I visited Russia and realized how much of my identity is Jewish and how deeply I am connected with these Jews abroad.

It was then I began to be a Zionist. The fact that you live in Israel does not automatically make you a total Zionist. I see Israel as a means and not a goal — the Jewish people is the ultimate goal. Each of us here is a patriotic Israeli and somewhat Jewish, but whoever is overwhelmingly Jewish is a Zionist.

* * *

Lossin, who was correspondent and head of the New York office of Israel Television between 1968-1972 continues: "In Russia, Jews are persecuted for their Jewishness; in the U.S. it is Judaism which is in jeopardy, i.e. there is assimilation and a struggle for Jewish existence and Jewish identity. So I decided to devote myself to Jewish and Zionist education and to help the educators by sharing with them my experience in TV and journalism."

Lossin has just returned from a short stay in Tulsa. He received a "positive shock" from the warmth and commitment he found in the small 3,000-member Jewish community there. He believes that in the long run, Judaism is in the process of disappearing in the U.S. but "there among the oil wells of Oklahoma, it is thriving."

Yigal brought with him only one hour of which—highlights of the entire series—was in English. As he lectured and translated the Hebrew films, he realized for the first time television's immense power "far mightier than the written word."

The series was a moving viewing experience for non-Jews as well. Oklahoma is part of the Bible belt. "I never imagined that the biblical roots of Zionism were so strong. The Christians didn't ask why the series is called Pillar of Fire—they knew Exodus by heart, and fully understood the closing words of the series on what Ben-Gurion called the redemption of Israel.

The Jewish Federation of Tulsa organized meetings with groups of Jewish and non-Jewish children before whom he lectured and presented the film. The meeting with the Jewish Sunday school teenagers was disappointing. Says Yigal: "They disturbed the showing of the film and didn't have the faintest notion what Exodus was about and couldn't have cared less.

"The Protestant children clapped hands when they saw the U.S. vote at the UN; the Jewish youth impatiently waited for the film to end.

"This shows what a dismal flop is our education system in the Diaspora. We should enlist the most gifted Jews from all over the world to be educators. The entire system should be revamped; possibly education should be conveyed by new means, including entertainment, in order to bring home its content and meaning to the new generation."

Personable and forthright, Yigal answers my last question concerning his future plans. "I would like to do a docu-drama of 500 years of Jewish history (1492-1992). Perhaps it will prove impossible to accomplish this here in Israel. Pillar of Fire was made during the renaissance period of Israel Televion. Today it would be out of the question to carry out such a vast and ambitious project."

Yigal envisions a videotaped future, certainly as it pertains to all educational programs. He adds: "The real question is will history be represented well or badly on video."

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Chanukah Greetings

Aims presented in new publication

Jewish converts beginning to come into the open

By
NECHEMIA MEYERS

JERUSALEM —

No one knows exactly how many Israeli Jews have converted to Christianity. One thing, however, is clear. They, and the missionaries who influenced them, are beginning to come out of the closet.

I saw this for myself a few days ago when I went into the office of a local firm where I have material xeroxed. The usual young man was standing next to the xerox machine, and yet something about him had changed. Then I realized what it was; the Star of David which he always wore around his neck was almost covered by a cross that lay on top of it.

Christian influence in Ashdod

Unable to restrain my curiousity, I asked him why he was wearing a cross. He replied, without the least trace of embarrassment, that he had come to the conclusion that there was no justification for differentiating between Christians and Jews. "After all," he added, "if God created all of mankind, why should only Jews be my brothers?"

This young man, who lives in the port town of Ashdod, said he had been influenced by a Christian neighbor and there were two dozen more teenagers like him in his area.

Some, he admitted, had come to Christianity [or what he calls Messianic Judaism] in a rather bizarre manner. They belong to a local group of musicians who have long admired the Black Sabbath rock group in Britain, and like their idols, they began to wear large crosses and sing evangelistic songs. This paved the way for a more serious interest in Christianity as such, which was reinforced by numerous "educational visits" to Jerusalem churches.

Now all the boys are hoping that 'their friends' will help them to establish a church in Ashdod itself.

Most other residents of the town are distressed by this development, as are the citizens of Lod, near Tel Aviv, by the appearance of representatives of Jehovah's Witnesses in their midst. The Witnesses, first established in Haifa and Tel Aviv in the 60s by American missionary Eric Pierce, are now carrying on their usual door-to-door evangelism in outlying areas. And naturally enough, they preach here, as elsewhere, absolute opposition to military service—not exactly a popular position in this country.

There was real pandemonium, for example, when a young convert at a local school recently refused to stand up for the traditional moment of silence which each year marks Israel's Memorial Day for soldiers who fell in battle. When asked to explain his behavior, the youngster said that his religion forbids him to participate in such ceremonies and that, moreover, he himself would refuse to serve in the Army. Warned that he might be punished if he did so, the student replied, "Jesus my Messiah, suffered, and I am willing to suffer as well."

The Project Kibbutz scheme offers a more complicated problem. It involves the despatch of groups of highly motivated young Christians from all over the Western world for a year's work at an Israeli collective settlement. They are sent, as the Project Kibbutz leaflet puts it, "to be a living expression to the Jewish people of the love of Jesus." No one questions their work habits; they are undoubtedly the most devoted volunteers ever to come to kibbutzim. But some settlements no longer accept Project Kibbutz groups because, so it is charged, participants are really undercover missionaries.

Various Orthodox groups have carried on a vigorous anti-missionary campaign. However, the government, aside from forbidding missionaries to offer material inducements to would-be converts, has not attempted to seriously hamper their activities.

Now, after some hesitation, the soul-savers have begun to openly present their aims in a new publication called "Mishkan, a Theological Journal on Jewish Evangelism." In the words of its editor, Rev. Ole Kvarme, "it is a clear statement that we do want to witness and promote evangelism among Jews."

While most mainline Christian groups are not happy about it, the publication enjoys the support of, among others, the American Board of Missions to the Jews and Jews for Jesus.

Israel's Interfaith Association, says chairman Dr. Geoffrey Wigoder, opposes organized missionary activity of all kinds towards anyone—Jew, Christian or Moslem. But, he adds, in a democratic society there is always the possibility that a person will change his mind.

Wigoder suggests that Israelis keep a sense of proportion. "Every year in this country only a tiny number of Jews accept Christianity, while hundreds of Christians convert to Judaism," he declares.

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Chanukah Greetings

One of Toronto's book discussion groups has been operating for 52 years. Members today include: top row, from left, Molly Zimmerman, Rhoda Tepper, Norma Sweet, Ada Siegel; bottom row, Betty Belick, Gertrude Levine, Gertrude Goldring, Pauline Cohen. Missing from picture are Sylvia Fisher and Jennie Basser.

52 years old

Lit group still going strong

By HELEN GREENBERG

TORONTO — **During the past several years there has been a proliferation of literature discussion groups in Toronto, but chances are that not many of them have been around for 52 years. There is, however, one group organized when 75% of Canadians now alive were not born and it is still going strong.**

In 1932 Lil Herlich, an energetic thinker and organizer, invited her friends Celia Breslin, Tamima Cohen and Frances Sky to her home for their first meet- Their enthusiasm immedimediately drew Lena Auerbach, Edna Magder, Norma Greisman and Sophie Smith, and within a few years they were joined by Gertrude Levine and her sister Eva Jackson, Nellie Erickson, Pearl Seigel, Betty Belick and Dorothy Shore.

They met every alternate afternoon in one another's homes.

For over 50 years the members have shared opinions and analyses of books spawned by the Depression, World War II, the Holocaust, the establishment of Israel, the Cold War, and today, the threat of nuclear war.

Each person has had an opportunity to review and lead the discussions afterwards.

The group has examined the works of countless authors throughout the decades, often with the books almost hot off the presses.

Novels, especially the classics, poetry, short stories, biographies, history, and plays have appeared on their reading lists—from Steinbeck's Grapes of Wrath in the 30s to Reuben Slonim's Grand to Be an Orphan, in 1984.

Aside from being a source of intellectual fulfilment, the study group has acted as an extended family and support system. Members have for several years attended one another's simchas and comforted each other in times of trouble. They pride themselves on the fact that in 52 years there has never been friction, or rancor among them.

Twenty-five years ago the enthusiasm and success of the group inspired Glenda Bockneck, daughter of member Rhoda Tepper, to help found a reading circle of her own. These women are still meeting today.

Celia Breslin, who recently celebrated her 80th birthday, was forced as a result of failing eyesight to leave the group many years ago. Now she wants to return as an honorary member just to listen to the discussions, as she has never lost her love for literature. She is living proof that senior citizens need never take a back seat to their younger sisters in energy and intellectual curiosity.

In an age marked by transience and nonpermanence, it is almost awe-inspiring to see a chug of any type remain in existence for so long and with such success. The members don't know what the future will bring, but they hope to continue for as long as their health permits.

In light of the love and respect and common interest that bind them together, they will probably be reading and discussing for many years to come.

Analyzed books

Miami exhibit to turn visitors into stars

By CYNTHIA GASNER

MIAMI BEACH — If you have any pictures of yourself or your family holidaying in Miami Beach in the last 50 years, you may become a star.

The Historical Association of Southern Florida is organizing an exhibit series called "Jewish Life in America: Fulfilling the American Dream" to be held from Feb. 17 to March 16, 1985 in Miami Beach.

This exhibit will be part of the Jewish Festival to be held at the Miami Museum, and the photo display will remain at the museum as part of its permanent collection.

Wilma Morrison, a journalist and publicist, formerly of Toronto and now residing in Miami, is coordinating the museum's exhibit,

"Tourism," says Morrison, "and the Jews of Toronto and Montreal, have played an integral part in the development of Miami Beach. We are looking for photos of individuals or families taken during their vacations in Miami, to be mounted as part of this historical exhibit."

Morrison suggests that you identify the people, and if possible, give the date when the photograph was taken. Photos cannot be returned.

The Historical Association is working with the Florida regional office of the Anti-Defamation League of B'nai B'rith in creating this exhibit.

Send your photographs to Wilma Morrison, Jewish Life Exhibit, 16740 NE 9th Ave., Suite 708, North Miami Beach, Florida 33162.

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Chanukah Greetings

Allows for steady income

Kibbutzim provide defence ideas

By
YITZCHAK DINUR

JERUSALEM
(WZPS)—

Israel's efficient defence industries, when looking for bright new ideas, often turn to kibbutz factories. They know that kibbutz industries have a wealth of innovative ideas and practices, both home grown and adapted from abroad by highly motivated workers.

Yet the workers receive no direct material benefit, as kibbutz members are not paid individual salaries.

Today, most kibbutzim have industrial plants, and occasionally a kibbutz can be almost entirely industrial, as is the case with Kibbutz Dalia which operates the largest bulk detergent plant in Israel - Zohar Dalia - as well as Arad Ltd., a large water and chemical metre factory.

Economically, a well managed factory aids a kibbutz by producing a steady income which supplements and occasionally surpasses the seasonal incomes from agricultural branches.

Structurally, factories help to diversify income sources and provide long-term economic security by spreading the investment. They also broaden the occupational opportunities for a population with a great range of ages, provide lighter occupations for the elderly and a variety of vocations for a highly educated younger generation.

Some of the better known kibbutz industrial plants are the Gat Canning Factory of Kibbutz Givet Chaim, Kibbutz Afikim's plywood factory, and Kibbutz Dafna's plastic shoe company.

Other kibbutzim produce items such as typewriter and calculator ribbons and cassettes, hoists, music strings for violins, glucose and starch products, packing house equipment mineral aggregates, wires and cables, powdered sintered metal, machine parts, computerized watering supervision systems, drip irrigation equipment, microfiche readers, optical prisms and lenses, spectacle frames, orthopedic chairs, plastic containers and pallets, special fabrics, clothing of many kinds and jewelry.

Kibbutz industry brochures tell the story of the wide diversification of kibbutzim.

More advanced products include electronic scales, electronic milkmetres, bromine compounds, advanced hydroponic systems, electronic control and command systems and nursery production of standardized plants by the latest methods of tissue and cell culture.

In some areas where there are regional councils composed of kibbutzim, regional inter-kibbutz projects have been established, such as collaborative fruit and vegetable sorting plants, poultry slaughterhouses, food processing plants, harvesting machinery pools, animal-feed formulating plants, etc., all run by kibbutz members.

The three best known of these are the Eshkol and Shaar Hanegev Regional Councils in the south and the Emek Hefer Council north of Haifa.

The 350 (generally small] kibbutz enterprises have collaborated in establishing a roof organization - the Kibbutz Industries Association - to pool knowledge and provide aid and advice in promoting kibbutz industry.

Kibbutz members are highly motivated by Jewish values, egalitarianism and a belief that they work best for themselves by working well for their community. This, together with a standard of education much higher than that of most factory workers, has produced efficient factories and a high rate of innovation in kibbutz industry. Yet there are many factory jobs which are boring and unattractive.

To solve this and the allied problem, in some kibbutzim, of employing hired outside labor (which counters kibbutz ideology), the Kibbutz Industries Association is taking a two-pronged approach and is utilizing both social engineering and the latest technical innovations.

The association has set up a team to utilize the Socio-Technical System [STS] which originated in Britain in 1950. This is a method for combining workers' ideas for job improvement with the technical specifications of engineers, thereby increasing production and the quality of working life at the same time.

It is also encouraging automation of factories, where possible, and even the introduction of robots, particularly for monotonous jobs. A training centre on the use of robots has been set up at the Ruppin Agricultural College, and one kibbutz - Tzora, near Jerusalem, has become an importer and assembler of robots. There are now some 20 robots in kibbutzim.

Kibbutz members do not oppose these, as they know that introduction of robots will not lead to their dismissal but to more interesting jobs where they can use their skills and contribute their ideas.

Kibbutz science-based industries now pursue their own research and development of new and improved products, and even those producing conventional products are endeavoring to introduce sophisticated production methods.

This combination of efficiency, research and innovation, all motivated by a communally minded initiative, has made kibbutz industry the success it is.

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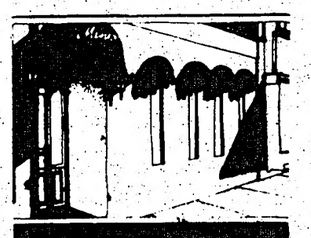
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Chanukah Greetings

Toronto Symphony youth concerts are chalking up record attendances. The kids love them and join in with the musicians.

Symphony education

Schoolchildren "join" TSO

By
RICK KARDONNE

TORONTO —

Every seat in Roy Thomson Hall was filled for a Toronto Symphony performance. But this was something very special: Metro Toronto schoolchildren were eagerly playing their wooden flute-recorders upon cue by Mario Duschenes as he conducted the TSO during three mid-November afternoons as part of the Toronto Symphony Shell Canada-sponsored School Concert series.

Not only did the children listen enthusiastically to every word spoken by Barbara Budd as she narrated Prokofiev's Peter and the Wolf to orchestral accompaniment arranged so that different instruments played for each character, but their attention was also riveted to Duschenes' display of all the instruments from high flute to low tuba.

To have held the attention of often-rambunctious 9 and 10 year olds is no mean feat. It's the ultimate test of success. And this test has been passed by the TSO education programs with flying colors.

The Toronto Symphony's education programs reached an unprecedented 114,745 young people during its 1983-84 season. This is an increase of 16,745 over the previous season.

These programs include 18 Shell Canada public and high school concerts in Roy Thomson Hall, 7Up Symphony Preludes where orchestra members perform in classrooms, Symphony Street performances in Metro libraries and special Toronto Symphony rehearsals open to high school music students.

Another 14,000 young people of all ages attended the Aetna-Canada Young People's Concerts on Saturday afternoons at Roy Thomson Hall.

It takes a top personage to communicate effectively with young people, and Duschenes is no exception to this rule. Born in Hamburg and a star pupil at the Geneva Conservatory, he has made several recordings with Jean-Pierre Rampel. He presently conducts youth concerts with many Canadian orchestras, and in 1978 was awarded the Canadian Music Council Prize for the best educational television program.

Narrator Budd is a veteran of Stratford and Robin Phillips' Grand Theatre of London, Ont.

The Jewish day school system in Toronto will also benefit, as one of the 7Up Symphony Preludes goes to the Associated Hebrew School at 6100 Leslie in January. Hopefully, next season, there will be a large Jewish day school contingent going to Roy Thomson Hall, gaining maximum benefit from one of North America's most extensive symphony education programs.

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Chanukah Greetings

Guidance for elderly, family members

Geriatric counselor helps explore alternatives

By
CYNTHIA GASNER

TORONTO —
Aging has become a distasteful phenomenon in our society — we talk about it, but we don't identify with it, says Evelyn Levinne, a geriatric counselor in her 60s, who recently opened a private geriatric counseling service called GAPS.

The name, taken from the words, Geriatric Adjustment Planning Service, reflects the goals of the new service — to help older people and their families become aware of the alternatives available to them.

"Most Jewish people are not able to accept handicaps," says Levinne, who has four grandchildren. "We see aging as a handicap and we have created a superstition that aging is debilitating, so we turn away from thinking about it until a crisis is precipitated."

She says that as part of our tradition we are taught respect for our elders but "our old world values have become emotional baggage when they are pitted against new societal values."

When older people experience physical or mental changes which require altering the delicate balance between the needs of the elderly and the members of the family, decisions are often made out of desperation, anger and guilt, rather than from knowledge and understanding.

Levinne adds that one of the most crucial areas of her counseling service is to help family members come to grips with their guilt.

"Most people beat themselves psychologically, to the point where no one can function." She says that one must analyze the guilt and learn to live with "healthy guilt," otherwise the parent reinforces the guilt and this increases the problems.

"The parent says, 'Look what you are doing to me,' or it is expressed in a look or a shrug of the shoulders. The children often begin to fight amongst themselves in an attempt to pass off the guilt.

"And when the children begin to look around frantically for a new arrangement, they are not aware that many private nursing homes are satisfied to sell bed space rather than meet the individual's needs."

Levinne is quick to point out that Baycrest is not amongst the homes which merely sell bed space and not services. "They provide family counseling to guarantee that the applicant and the family feel comfortable with the adjustments that must be made in lifestyles."

Very often, Levinne suggests that the elderly person remain in his or her home as long as possible, with some additional outreach supports.

Evelyn Levinne

She prefers to meet with her elderly clients in their homes where they feel most comfortable and in control. "Together, in this protective environment, we sort out their feelings and help them create a new direction for themselves."

Levinne is a registered nurse with a post-graduate degree in public health. For the past nine years, she was associated with Lincoln Place Nursing Home before embarking on her own geriatric service.

Levinne, whose husband is physician Nathan Levinne, professor emeritus in family practice at the Mount Sinai Hospital, says that many of her referrals come from a physician who recognizes a problem, or it is one of the children who makes the initial call.

She believes that her service is the first of its kind in the Jewish community. It is not funded by OHIP.

For further information or an appointment with Evelyn Levinne, call GAPS (416) 483-9764.

U.S. stamp will honor founder of Yeshiva U

By
JAMES MONTAGNES

WASHINGTON —
In 1986 the United States will issue a stamp to Dr. Bernard Revel who in 1916 founded Yeshiva University at New York.

The stamp will be in the series of stamps to Great Americans, which in recent years have included Pearl Buck, Harry Truman, Adolph Ochs, Albert Einstein, Oliver Wendell Holmes and many others.

The Revel stamp will appear on the 70th anniversary of the founding of Yeshiva University.

Dr. Revel, born in Kovno, Lithuania, came to the United States in 1906 as a 21-year-old scholar. He finished his studies at New York University and Dropsie College in Philadelphia. In 1912 he became an American citizen.

When he founded the Talmudic Academy at New York in 1916, which later became Yeshiva University, it was the first and largest institution of higher learning in the United States under Jewish auspices. He expanded the seminary to Yeshiva College in 1928. This move represented the first attempt to offer a traditional talmudic education at the highest level with a modern course of secular studies.

Revel served as president until his death in 1940, and was the first to ordain Orthodox rabbis in the United States. He was also honorary president of the Union of Orthodox Rabbis of the United States and Canada.

He was the author of many scholarly papers mainly in Jewish publications.

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Official recognition still lacking

Magen David Adom responds to world needs

By
ERIKA OYSERMAN_

Magen David Adom ambulances are ready for any emergency. (WZPS photo by Shuki Kook).

JERUSALEM [WZPS] —

Despite its adherence to the regulations of the International Red Cross, the Magen David Adom's first attempt to achieve full membership in the International League of Red Cross Societies, at the signing of the 4th Geneva Convention in 1949, was rejected by a 1-vote majority and the MDA is still the only first aid society not recognized by the IRC to this day.

The IRC claims that the MDA in Israel cannot achieve recognition because it is unwilling to accept one of the 10 terms of admission [the other nine are fully met by the MDA]. The term in question is that of the MDA emblem, the Red Shield of David, which is not officially recognized by the Red Cross. However, the Red Crescent of the Muslim countries is recognized and so was the Red Lion and Sun of Iran until September 1980, when Ayatollah Khomeini came to power and replaced it with the Red Crescent.

Despite the obvious discrimination, the MDA responds to the IRG's needs throughout the world, and has repeatedly dispatched relief shipments — medication, clothing, tents, blankets — to disaster affected areas. Over the past three years, countries thus assisted by the MDA include Italy, Bolivia, Haiti, Ecuador and Thailand and Ethiopia. Thailand received not only relief shipments, but a team of doctors and medics as well, who were dispatched in September 1980 to help Cambodian refugees in Thailand for about two months.

Although some of the nations assisted by the MDA never bothered to express their appreciation, several mentions of MDA's name and efforts appeared in the official IRA publications. Moreover, an official IRC representative — the head of the IRC delegation to Israel — addressed the 12th MDA conference in April 1983, praising the MDA's humanitarian assistance to the population of Lebanon during the war in the summer of 1982. Interesting to note is the fact that at the beginning of the war in Lebanon, IRC raised its eyebrows at the presence of the MDA there.

The irony of all this is the fact that Jean Henry Dunant, the founder of the IRC, was already an enthusiastic Zionist 30 years before Theodor Herzl founded the Zionist movement.

In 1866 Dunant wrote a memorandum which he sent to the French Emperor Napoleon III, in which he outlined his idea for the founding of a worldwide Society for the Renaissance of the Holy Land, through development of the country's agriculture, industry and trade: "The rebirth of the Jewish nation as a territorial entity," he wrote, "will enable it to give full play to its talents."

While the IRC and its ambulances began operating throughout the world in the 1860s, in Isreal it was only in May 1930, as a result of the Arab riots of 1929, that a group of volunteers got together to found a public society to provide first aid and relief to those in need. The beginnings were modest. A small truck was converted into an ambulance by several dozen dedicated volunteers, and the Red Shield of David was painted on it.

But the MDA grew as the needs of the growing population grew, and by World War II its services were granted a certain legitimacy by the British Mandatory authorities. It became the medical service of the Haganah fighters during the 1930s and 1940s. With the establishment of the State of Israel, some of the society's members and volunteers were among those who set up the medical corps of the Israel Defence Forces.

In 1950, the Knesset passed the Magen David Adom law. Among its provisions is the definition of the MDA as the sole recognized first aid organization in the country, acting in all matters according to the conventions set by the founding convention of the International Red Cross, without discrimination on grounds of national origin, race, creed, status or political opinion. The MDA's basic principles, states the law, are humanity, impartiality, neutrality, independence, voluntary service, unity and universality.

The MDA's operational budget of close to $20 million for the 1983 to 1984 fiscal year comes from various sources: about one third from the government, 15% from local donations and 49% from payments for its services. Another significant source of income is the annual MDA lottery, usually offering several automobiles as top prizes.

In addition to its operational budget, the MDA also has a development budget of approximately $4 million, which is based primarily on income from "Friends of the MDA" groups abroad and covers the cost of equipping new ambulances and special medical equipment as well as new projects, aid stations and the new MDA blood centre. Some 65% of this is covered by the American Red Magen David Adom for Israel, [ARMDAI] and some 20% by the Friends and Magen David Adom in Great Britain, South Africa and other countries including Canada.

The MDA does not charge payment for transporting road-accident victims or those injured in public places. Other patients taken to and from hospital, however, as well as women in labor, do pay but are partly refunded by their health insurance plans. So far, about 100 babies have been delivered in MDA's ambulances, which cover an average of 6 million kilometres annually!

MDA today operates 46 stations on a 24-hour basis, with a fleet of 649 ambulances comprising 576 standard ambulances, 28 mobile intensive care unit (MICU) vehicles, mobile field first-aid units and bloodmobiles for the collection of blood from donors. Of this fleet, 295 standard ambulances are posted in kibbutzim and settlements and are run by the local authorities.

While in some countries like Britain and the U.S. blood donors are paid, in Israel donations are taken on a strictly voluntary basis. In Indonesia, for instance, no driving licence is issued unless the applicant donates blood, and in Taiwan all students registering for university studies must give blood.

Some 80% of Israel's civilian blood needs are met by the Magen David Adom; the remaining 20% is donated by individuals in hospitals in order to meet the immediate needs of their hospitalized relatives.

While some countries have to import blood, 180,000 units of blood were collected in Israel last year. Israel is also perhaps the only country in the world where blood donors are organized into an association (The Volunteer Blood Donor's Association, formed in 1935) and MDA can count on them to assist in emergency situations.

The loud warning sound of the wailing ambulance siren, though shrill and irritating to some, is perhaps one of the few signs of consistent humanity in today's world.

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Chanukah Greetings

White's "wellness centre" seeks new health answers

By SHEILA DROPKIN

TORONTO — Sandy White of the Checkweight nutrition and fitness "centre for wellness" in Willowdale has had many successes with her clients trying to lose weight, but she wasn't satisfied.

"We had many early successes with behaviour modification," she says, "but people seemed to be fighting all the way. There has to be a better way and I started looking for answers."

Through her search, Sandy has learned that many individuals have sensitivities or allergies to certain foods or chemical additives that seriously affect their weight, their strength and their overall health.

"I had two obese clients who were doing all the right things to lose weight, especially eating salads," she explains, "but they couldn't lose those pounds. It turned out that they were both allergic to lettuce!"

Amazing results from tests

Sandy and her new associate, Sandy Chadwick, a registered nurse and natural healer, have started testing clients for food sensitivities and have come up with amazing results.

They first conduct a series of muscle tests which involve putting arms and legs into specific positions to isolate the muscles and then push against them to see how the muscles are working, and irridology, a technique of determining what's going on in the body through looking in the eyes.

Then specific 250 foods and additives are tested by placing samples of them, in glass vials, against the skin of the client and checking the muscle reaction.

While it all sounds like science fiction and quackery, it works!

"We're all energy beings," Chadwick explains. "By removing obstacles that stand in the way of energy flow we can improve a lot of things. After our tests are concluded and analyzed, we advise the clients on which foods to avoid and which to eat more of. We also massage different parts of the body, using accupressure on specific points to achieve a balanced body. Sometimes by correcting one muscle, everything else seems to correct itself."

Both Sandys stress that what they determine is not written in stone and that people don't have to follow everything they recommend to the letter. They've also found that certain sensitivities are eliminated in time or can be ameliorated by eating the "undesirable" food only intermittently.

"It's a good thing to vary your diet," White says. "Try not to eat the same things for four or five days. In this way, your system has a good chance of eliminating whatever might be causing you harm."

Both feel that individuals have to start taking responsibility for themselves and cut down on the need for doctors and expensive medical care.

"As a nurse, I've seen too many doctors dragging themselves around through overwork," Chadwick recalls. "In the Orient, people pay doctors to keep them well. I've always been interested in preventive medicine and my studies at the Canadian College of Natural Healing have shown me that there's a lot we can do to help ourselves before we get sick."

Chadwick herself had been seriously ill with severe migraines, back problems, arthritis and asthma. Since she was tested and changed her eating habits, she's been cured. "The sickness is all gone. I know personally that it works."

White's infant grandson had been suffering from swollen genitals, chronic diaper rash and rectal bleeding. The pediatricians at the Hospital for Sick Children agreed that he probably had allergies but couldn't determine to what. After Chadwick tested him, changed his diet and some things in his environment, these symptoms disappeared.

Saw too many ill babies

When Chadwick was nursing, she worked in the intensive care nursery of one of the city's leading hospitals. She claims she saw too many babies being born ill and this, too, put her on the road for other answers.

"It's the 20th century disease," both believe. "We have too many toxins in the air, additives in our foods and we're eating too many of the wrong things. In addition, our immune system seems to be getting weaker with each generation. People must start cleaning up their act or their children and grandchildren will be getting sicker and sicker."

Neither believes that doctors of hospitals are obsolete — just overcrowded with people suffering from ailments that can easily be cured by themselves. "Save the doctors for serious work," is their credo.

"Overweight is a symptom of disease," White adds. "We're supposed to be healthy, but it's so rare to see someone really healthy nowadays. People are thinking so analytically now that they're eliminating feelings and not paying attention to what their bodies are telling them. Fat people are dead from the neck down; they're certainly not paying attention."

White was almost 100 pounds overweight. She lost the excess over 12 years ago and has never gained it back. She's trying to teach her clients what she calls a system of "healthy weight loss," without scales and without starvation diets.

The two teach "food combining," explaining that properly combined foods are more easily digested. They feel strongly that if people learned food combining and followed it, the need for antacids would disappear.

"The more natural, unadulterated foods you eat, the better," White advises. "Learn to read labels. If you don't understand what something means, then for God's sake don't eat it! Also, learn to exercise properly and do it regularly. Too many people who exercise don't know what they're doing and can hurt themselves.

"I'm in the business of teaching people how to love their bodies and consequently love themselves. It's fun to be a pioneer," she concludes.

For information on Checkweight, call (416) 222-8104.

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Chanukah Greetings

Chanukah's message: Defy bleak prospects

By
RABBI SELIG
WOROLNEK

The Chanukah festival represents a paradox which embodies a most important lesson for us. To paraphrase a well-known advertisement: "You need not be a Maccabee to learn from them."

On the one hand, the holiday celebrates the miracle of the 8-day duration of the cruse of oil. But, on the other hand, the halacha states that hadloko oso mitzvah, the act of lighting constitutes the mitzvah and khovso zokuk lo . . . if the candles are extinguished, one need not rekindle.

Does not the halacha run counter to the very essence of Chanukah that commemorates continuity instead of fleeting momentary light? Furthermore, how does this explain our stressing pirsumah niso . . . our proclaiming to all the miracles of Chanukah when the mitzvah is fulfilled in a short-lived flicker?

It appears that the miracle of Chanukah is manifested in two dimensions. The presence of the burning candles placed in a prominent place and visible to the pedestrian is an impersonal act of affirmation. In this respect, the longer it burns and the more evident it is, the greater the proclamation of the Chanukah miracle.

But Chanukah mainly addresses itself to the individual. He has to be motivated by faith in his ideals, he must take the existential leap to give proof of his determination, he has to make evident the miracle that courage overcomes despair and visions banish the bleak present.

This personal miracle expresses itself in hadloko oso mitzvah. One moment of rebellion, one bold act, one step in the right direction illuminates the miracle of the inner person with fire of resolution.

Certainly, many contemporaries of the Maccabees shared their views but were afraid to join their banner. They were apprehensive of the possible consequences. How could they defy a mighty empire and challenge a strong and victorious army?

Chanukah teaches us not to be such realists. We must light the candle, but then we rely on the Almighty to provide His providence to continue.

When the Second Temple was destroyed, many Jews were certain that Jewish history was about to come to an end. How could Yohanan ben Zakkai with insignificant Yavneh save the day? His efforts, though laudable, were doomed to failure. Little did they realize that Jewish history is shaped by towering moments of hadloko oso mitzvah; the rest is accomplished by itself.

Every time the Jew was forced to flee and begin anew, what were his chances of survival? A stranger in a foreign land that, at best, may only tolerate him! Yet, Asia, Africa, Europe and America testify to the durability of hadloko oso mitzvah. Jews are now leaving old neighborhoods and building a gilded suburbia. The pessimist asks: "How long will it last?" The optimist answers, "hadloko oso mitzvah, and leave the rest to God."

Young people are getting married at a time when the family unit is being eroded by a rising divorce rate. We even hear parents say proudly that they were going to have a simple and small wedding ceremony. Why should they squander money on a lavish affair when the marriage may not last? Again, hadloko oso mitzvah.

Chanukah's miracle is the inner miracle of the Jew in an age of despair and defeatism. We should not become calculating machines to consider every possible mishap and danger. Our will should not be paralyzed by bleak prospects and our projections beclouded by gnawing doubt.

The successful person is surely aware of the possible perils; nonetheless, he proceeds forward. His slogan is hadloko oso mitzvah. A candle may be extinguished, our efforts may be in vain, but our Jewish vocation and human destiny is to be kindlers of light, regardless of what may follow. When we act in such a constructive manner, we join the army of the successful who help shape history.

Adopt-A-Family letters

Mail heartens Refuseniks

By
HARRIET ROSEN

The sharp drop in the number of Jews allowed to leave the Soviet Union is chilling. In 1974, 34,733 Jews received permission to go; last year only 1,314 Jews received the coveted exit visas. And it grows no easier to be a Jew in the USSR.

Although Soviet laws guarantee ethnic rights, there has been an increasing number of round-ups and harassment of Jews who seek to maintain their traditions. The most recent is the arrest of five Hebrew teachers and students which sparked public protests including hunger strikes and protest letters.

The protests are acts of considerable bravery. Refuseniks have been arrested and sentenced for "hooliganism," possessing forbidden items "found" in searches and for resisting the police. These measures are designed to frighten and deter other Soviet Jews.

Those in contact with Refuseniks say the link with Jews outside the USSR is vital. These ties show someone knows and cares and tells the Soviet authorities, who censor and count incoming mail, that Refuseniks are being monitored.

At a time when life is particularly difficult, signs of support help maintain morale. Many Refuseniks have waited to leave for many years. They have lost their jobs and are subjected to harassment and the threat of prison. They need signs of support.

One simple way to show that support is to become a part of Adopt-A-Family. The Committee for Soviet Jewry will give names of Refuseniks interested in receiving mail to those willing to make the commitment to write to them. The writer takes on the obligation of writing regularly to a family, perhaps once a month.

What can be written? Almost anything that isn't political. The subjects can include the weather, gardening, sports, the holidays and their celebration, general interest news and family events.

Letters don't always reach the addresses. Response is often sparse. But the link is real. The letters, when they get through, encourage the Refuseniks.

It is important and rewarding to realize individuals can help. Those writing know they are not involved in a casual pen-pal situation but are part of a vital network that links Jews together.

If you or your group or organization want to help create a link by adopting a family or a group of families, contact the Committee for Soviet Jewry, (416) 635-2883.

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Chanukah Greetings

Cookbook of culinary firecrackers

Spicy food delights are explored

By
FRANK RASKY

TORONTO —

When Cynthia Wine was a Winnipeg teenager, her idea of spicy cuisine was a kosher hot dog at Omnitsky's Deli or a corned beef sandwich at Oscar's Deli.

And as for the home cooking of her mother, Ada Berney, she recalls: "Anything hotter than a clove of garlic, a slice of salami, or a relish of horseradish was absolutely exotic. As for chili, it was as alien as a trip to Chile."

Well, as the saying goes, just look at her taste buds now.

At 40, the former food editor of Homemaker's Magazine has eaten her way across Canada five times, has explored the sizzling delights from Szechuan to Spanish, from India to Indonesia, and has compiled a cookbook that might well be called How To Eat — And Love — Food That Bites Back.

In fact, it's entitled Hot And Spicy Cooking: Food So Good, It Hurts (Penguin Books Canada; $12.95) and its 140 recipes are torrid enough to send connoisseurs of incendiary cuisine into raptures.

Here you'll find a gamut of culinary firecrackers ranging from Hot Red Goulash (paprika is the main explosive) to Chicken Kiev With A Kick (featuring a Vesuvius of cayenne and cumin).

It also contains a zestfully-written guide to spices and sauces as well as an enlightening chapter for novices on how to become a hot-food devotee.

When your mouth starts to burn, don't gulp water, she advises; water merely spreds the sting. As a general rule of tongue, the fastest poultice is a spoonful of rice or a bite of bread. In extreme cases, a lick of ordinary granulated sugar will complete the job of soothing your taste buds.

And Wine, who is now a Toronto-based regular commentator on TVOntario's Moneysworth show on Friday nights, offers a good practical tip on how to prevent the tears from running when you grind horseradish: "Grate the root of chrain when it's frozen."

Here's an excellent recipe for a hot soup which would go well with sliced tomatoes and chewy rye bread:

HOT GARLIC TOMATO SOUP

2 tbsp butter
1 medium, diced onion
6 cloves, chopped garlic
1 tsp red pepper flakes
2 large, peeled and diced potatoes
1 stalk, finely chopped celery
1 cup, diced cabbage
4 cups broth (parve)
½ cup milk
1 tbsp flour
1 cup sour cream
1 tsp or to taste salt
½ tsp or to taste freshly ground pepper
½, seeded and thinly sliced sweet red pepper

1. In a soup pot, melt the butter and saute the onion and garlic until onion is wilted. Add the red pepper flakes and saute for 1 minute more. Add the potatoes, celery, cabbage, and chicken broth and simmer for 15 minutes, or until vegetables are tender.

2. Remove 2 cups (500 ml) of the cooked vegetables, combine with milk, flour, and sour cream and puree in a blender or food processor or mash with a fork until well blended.

3. Stir the mixture into the soup and reheat. Add salt and pepper to taste. Garnish with sweet red pepper strips and serve immediately.

Scrumptuous recipes for "quality" cooking

As an alternative to traditional potato latkes this Chanukah, you might experiment with cooking up a batch of kosher egg foo yung pancakes.

You'll find the recipe in a much-needed and highly practical new cookbook to add to your kitchen library.

Published by the Women's League For Conservative Judaism in New York, it's called Quantity Kosher Cooking.

Why "quantity?" Because the recipes all provide for 24 or 25 portions, and they're designed for serving sizeable groups in your home, whether at a buffet or sit-down table for a large dinner party.

Most of the 83 recipes, which are in accordance with the laws of kashrut, sound scrumptuous — especialiy the pareve noodle pudding, zucchini rice casserole, teriyaki marinade and Hawaiian chicken.

My only criticism is directed against the blintzes souffle recipe, which calls for 48 frozen blintzes. Frozen? No thanks — give me fresh-made ones.

However, as compensation for that culinary sin, the book's editor, Helena Schachter, offers two pages of useful cooking hints. Among them are these excellent guidelines:

- For fluffier rice, add one teaspoon of lemon juice to the water in which it is cooking.
- To make dried fruit plump and juciy, soak it in liquid (either water, juice or liquor) for 30 minutes before adding it to the recipe.
- To prevent cake from sticking when serving, dust the serving platter with confectioner's sugar (or cocoa if the cake is chocolate).

The 45-page, non-illustrated book is available by mail at the Women's League For Conservative Judaism, 48 East 74 St., New York, NY, 10021. The price is $2.50, plus 75 cents for postage and handling, in U.S. currency.

EGG FU YUNG PANCAKES

6 eggs
1 tblsp. soy sauce
½ tsp. pareve Worcestershire sauce
1 can bean sprouts, drained
1 envelope onion soup mix
1-7 oz. can tuna
1½ tsp. baking powder
½ tsp. salt
1 cup flour
oil for frying

Mix all ingredients, except oil. Drop by tablespoons into hot oil. Drain. Serve immediately. 24 servings. **F.R.**

Broker giving day's take to 4 charities

TORONTO —

In what's thought to be a first for the securities industry, the 42nd St. branch of Wood Gundy Inc., located on the 42nd floor of the Royal Trust Tower of the T-D Centre, will donate to four Toronto charities all commissions generated from security transactions made on Dec. 20 for issues listed on the Toronto and New York Stock Exchanges.

The charities benefiting from the program are: CKFM Children's Fund in support of the Hospital for Sick Children; the Toronto Star Santa Claus Fund; Ronald McDonald House; and the Jewish Family & Child Service of Metropolitan Toronto.

Dec. 20 is the last day for trading for the 1984 tax year. Investors can select which charity the commission for their trade should go to. Otherwise, funds will be divided equally among the four organizations.

While much of the support for the program is expected to come from 42nd St.'s existing clientele, any individual or institutional investor not currently dealing with another Wood Gundy branch can participate — after going through the formality of opening an account at 42nd St. by calling 869-8242.

"It's a painless way for any investor to make a significant contribution to four very worthy Toronto charities," says Timothy Miller, Wood Gundy manager.

"But because of the paperwork involved for us in handling the opening of new accounts — a requirement under Ontario Securities Law — we are asking anyone who intends to participate to contact us in advance of the actual date, if possible. An account can be set up with a single telephone call."

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Chanukah Greetings

Sam Ruth (left) receives Ontario Bicentennial Award for volunteerism from Larry Grossman, Ontario Treasurer.

Nursing home panel will be firm: Ruth

TORONTO —

Say the name Sam Ruth these days and the name has a more familiar ring than ever.

He was executive director of the Baycrest Centre for Geriatric Care for 23 years, and his involvement in health care for the elderly in the province of Ontario is legendary.

Recently, however, Ruth won more plaudits. In January, he will start chairing a new 5-person board to review all nursing homes in Ontario which do not comply with regulations.

This month, he received an Ontario Bicentennial Award for voluntarism in the community, as well as an honorary fellowship from the Canadian School of Management (CSM) for his "lifelong contributions to health care in Canada."

Of the chairmanship of the Compliance Plan Review Board, Ruth says its responsibility is to ensure that the physical accommodations of Ontario's nursing homes — mostly private — meet existing standards of safety and comfort.

This means reviewing many factors relating to the physical wellbeing of individuals such as size of rooms and corridors and fire safety regulations.

Ruth says his board is not evaluating the delivery — or the quality — of care given in nursing homes. This is the mandate of an independent committee chaired by Dorothea Crittenden, former community and social services deputy minister; it was set up to deal with concerns voiced by residents.

NDP health critic Dave Cooke has criticized the formation of both Ruth and Crittenden's agencies. Cooke claims they're "government public relations gimmicks . . . which won't help residents very much."

Cook adds that the government licenses private nursing homes and won't want to expose below-standard operations.

Ruth, a 28-year veteran of the non-profit sector in health care, responds:

"I would rather our committee not be prejudged. I would prefer to stand on what I do, rather than what I have not yet begun to do.

"My board's mandate is to ensure that nursing homes comply with government regulations and to assist them in this process wherever possible. Obviously, we don't want to close up much-needed facilities. But we are prepared to recommend compliance — even if it means the closing of some nursing homes."

Of private profit-operating nursing homes, Ruth says they are a fact of life in Ontario and should co-exist with non-profit homes as long as they meet standards.

There are about 330 private nursing homes in Ontario, as compared to 183 non-profit homes for the aged run by municipalities and charitable institutions.

Commenting on his recent Ontario Bicentennial Medal received from Larry Grossman, Ontario treasurer, Ruth agreed with Premier William Davis, who said that "caring and compassionate volunteers add a personal touch, which no government programs — however well-intentioned — can hope to match."

Ruth was recognized for his volunteer work with the Ontario Advisory Council on Senior citizens, the Ontario Association of Homes for the Aged, Hospital Council of Metropolitan Toronto and the Metropolitan Toronto Housing Corporation Limited.

Israel programs for youth help to battle assimilation

SHAUL KOHAN, representative to Canada of the Youth and Hechalutz department of the World Zionist Organization, stresses the importance of an Israel experience.

* * *

Like a cancer eating at the body of a sick person, assimilation continues to gnaw away at the body of the Jewish nation in the Diaspora. The figures are frightening; the forecast grim.

Every hour, 10 sons and daughters of Diaspora Jews fade away from Judaism. One reflects about a city like Toronto, with its rich and abundant Jewish facilities yet abysmal rate of assimilation.

The traditional prescription against assimilation in the Diaspora has been to expand Jewish education and to intensify religious training. This prescription has been widely available in North America, but how many Jewish families have chosen it?

As the Israeli representative to Canada for the Youth Hechalutz department, I suggest another avenue that neither traverses the traditional paths of religion and education.

This avenue is the "Israel Experience."

We offer a variety of programs, short- and long-term. The summer programs of four to six weeks for high school and college youths include a kibbutz experience, extensive touring, field schools, courses and workshops in Hebrew, science, and the arts.

The long-term programs in Israel run from six months to two years. They are mainly for college and university students who wish to study at one of Israel's universities or an alternative institute of higher learning while earning credits. Talented youths are specially trained to become leaders in their communities.

Young people on our programs who have traveled the length and breadth of Israel have absorbed intellectual, spiritual and physical experiences, which leave an indelible mark upon them.

I do not claim that this is the miraculous remedy to save the Jewish nation in the Diaspora from self-destruction. The ultimate remedy is making aliya. However, because at this stage, this vision is far from realization, the Israel Experience can only help a generation to become more aware of its Jewishness, proud of its heritage and to strengthen its natural ties with the State of Israel.

Next year has been declared Year of the Youth by the United Nations. Both Canada and Israel (among other countries) have ratified this resolution. By doing so they have committed themselves to giving priority to programs geared to youth.

The Youth and Hechalutz department, together with Maccabi Canada, Israel Bonds, B'nai B'rith, the Israeli consulate and other major organizations in the Jewish community, have joined forces for a common goal — to bring 1985 youths and young adults to Israel through our various programs in 1985, the Year of the Youth and the Maccabiah Games.

Programs will be adapted to meet the special needs and highlights of this year. Due to the support, goodwill and generosity of our many sponsors, the programs already subsidized will become significantly more affordable.

I call upon all Jewish youth across Canada: "In 1985, the Year of the Youth, join us in Israel."

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Chanukah Greetings

Readers of all ages enjoy Jewish library offerings

By
RABBI ZIGMUND WOLKENSTEIN
[Director, Albert J. Latner Jewish Public Library]

Chanukah marks the first anniversary of the new Albert J. Latner Jewish Public Library in its beautiful building at 4600 Bathurst St. This central facility has opened new vistas in Jewish reading and enrichment to families throughout Metro Toronto and all the outlying areas.

Readership has increased dramatically, and people not only borrow books, but many study and do research in the ultra-modern and pleasant surroundings where light filtering through the numerous trees surrounding the building pours in through picture windows.

Chanukah is our season of light, but while Chanukah is limited to eight days, the light which is in every Jewish book shines in every hand that pulls that book from its shelf, whatever the time of year, or the time in that individual's life.

For younger children there will soon be a children's reading hour in the library. High school students visit continuously as they find their creative assignments can be most fulfilling when they choose their resources from among the 40,000 volumes available.

Adults find they can give themselves a Jewish self-education much more easily than they realized; the library staff is always willing to help them to the utmost.

People of all ages enjoy the Music Room, sponsored by the Toronto Council of Hazzanim, where cassettes of the latest Jewish music can be borrowed free of charge, or records of some of the finest classics can be listened to on excellent stereo equipment.

Volunteering in the library can be a delight. In addition to help with traditional volunteering tasks that help streamline the operation of every library, we are currently looking for persons who would like to learn how to do reference work on a volunteer basis. I would like to invest time with a group of interested persons, providing them with an intensive mini-course in identifying the numerous parts of Jewish literature. The only background necessary is a willingness to learn. Interested parties should get in touch with me.

Currently the library is inaugurating a book review series. Some of the finest Jewish book reviewers and authorities on literature will be reviewing current popular volumes. Watch The Canadian Jewish News in January for an ad describing this series and the participating speakers.

As part of its outreach program, the library, in the spring, will be making available a sound-slide show on Jewish literature, with dramatic slides illustrating its richness and historic moments.

One version of the show wil be specially geared to children for showing in all schools, while another version will be for presentation to adult groups. Any teacher or group leader may arrange for this or several other library programs — in their school or meeting place — or in the library itself, by calling me.

The library itself has a long and fascinating history that forms a beautiful story of volunteer and professional effort of many individuals. In this tradition, today's president is Nathan O. Hurwich, and the chairman of the board is Meyer Feldman.

The library's telephone number is 635-2996.

The Albert J. Latner library is a place for self-education.

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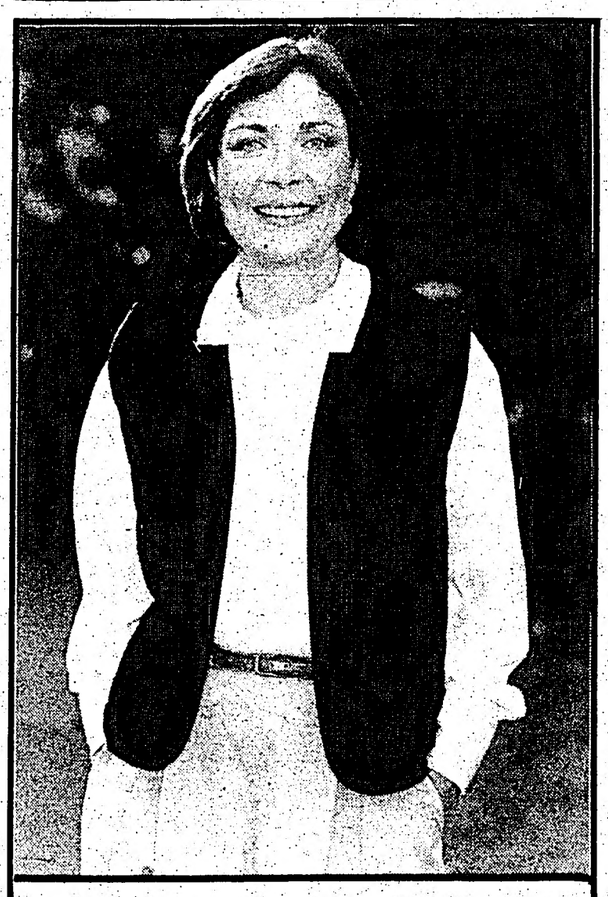

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Chanukah Greetings

1,700 new members in three months

JCC campaign called "unprecedented success"

By
PAUL LUNGEN

TORONTO — For months the large blue and white banners have been displaying their enticing offer: join the Jewish Community Centre and get 20% off the cost of a membership. Recruit someone new, and recruiters who are already members would get 20% off their membership and 10% off for each subsequent new member signed on.

On Nov. 30, the 3-month campaign came to an end. Approximately 1,700 new members joined the JCC in that span, according to JCC spokeswoman Marilyn Seligman.

"At no time were we sure how it was going to go, but it turned out to be an unprecedented success," she said.

Another success the JCC can point to was the JCC's Chanukah family fun day, held recently at the northern branch.

Dozens of children, with parents keeping a watchful eye out, created a beehive of activity in the main lobby of the JCC.

Many were busy cutting out dreidels and pasting them on sheets, while others had a go at coloring books with Jewish themes.

Display tables featured Judaica books for both children and adults, while nearby, Dorothy Finkelstein answered questions about the "cabbage patch" dolls she will be teaching young and old alike to make in one of the JCC's new arts and crafts courses. The dolls she will teach adults to make will be anatomically complete, she pointed out with a smile.

Nearby, a woman added oil to a pan and fried up a healthy helping of potato latkes for the hungry hordes who descended upon her.

Later, the lobby traffic lessened as kids took their parents to the magic show in one of the JCC's activities rooms.

While there was plenty to do for the family, the JCC did not forget its single-adult members.

On Thursday, Dec. 20, the Bloor Branch of the JCC, 750 Spadina Ave. will hold Dance of the Lights, from 8 p.m. until midnight.

Between 300-400 people between 21-36 years of age are expected to attend, according to JCC spokesmen.

Approximately four special events dances are held each year as an outgrowth of the athletic committee in addition to the two or three rooftop dances, hosted by the community and family services department.

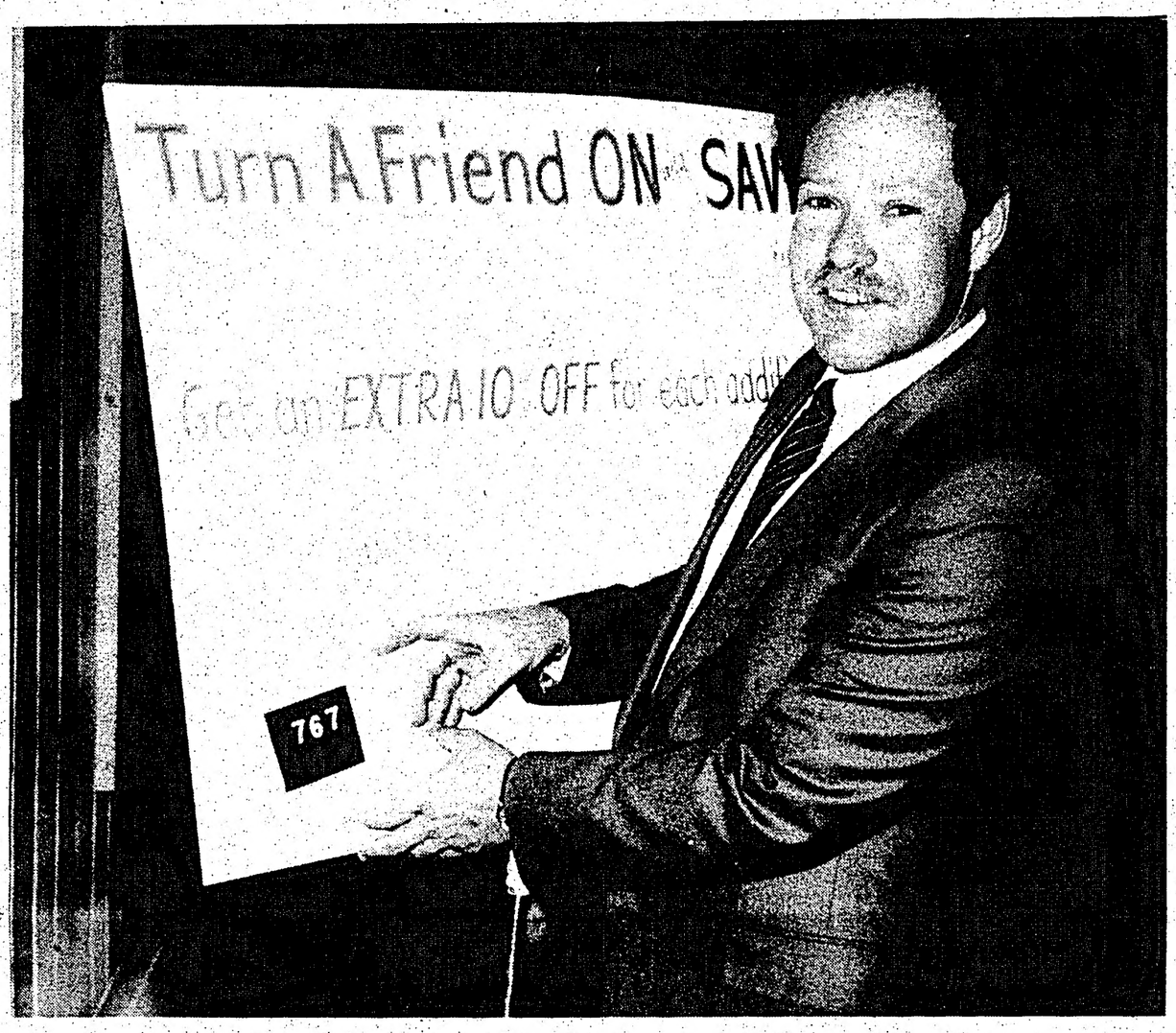
Tickets are available at the Bloor or northern branches, $5 in advance, or $6 at the door.

Meanwhile at the north-east branch of the JCC, the North-East Jewish Single/Single Parents Group are broadening their horizons and providing an expanded sphere of programming.

As well as monthly dances, they are now initiating many new social events, including theatre nights, dinner clubs, day trips and outings and discussion groups. Together with the regular weekly bowling and volleyball evenings, book club and monthly general meetings with guest speakers, the expansion of programs is hoped to offer something for everyone.

Lillian Sunshine, chairwoman of the group, stresses they are no longer focusing on single parents but wish to cater to the entire Jewish singles population. The average age of the group is 38 and there are approximately 150 members.

Annual membership dues are $18. Further information regarding the group can be obtained from the JCC Valley at 7015 Leslie St., Thornhill, L3T 2A1, or by calling the office at 889-0813.



Better change those numbers. The JCC's new membership drive was highly successful, with 1,700 new members swelling the ranks. Harvey Dorsey, JCC membership chairman, had plenty of reason to smile as he chalked up the new totals on the membership poster.

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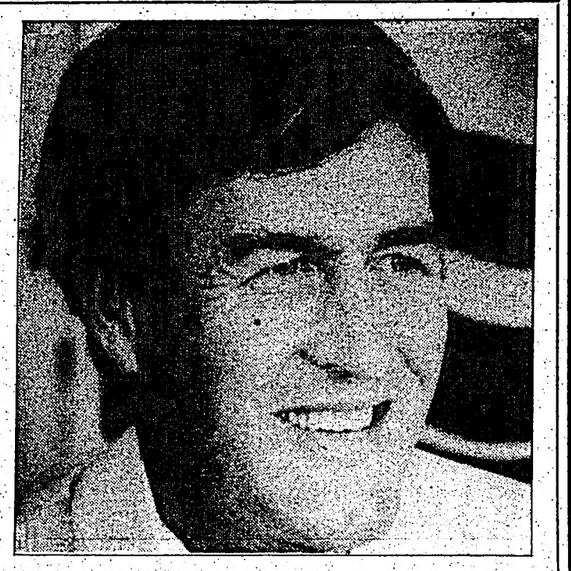

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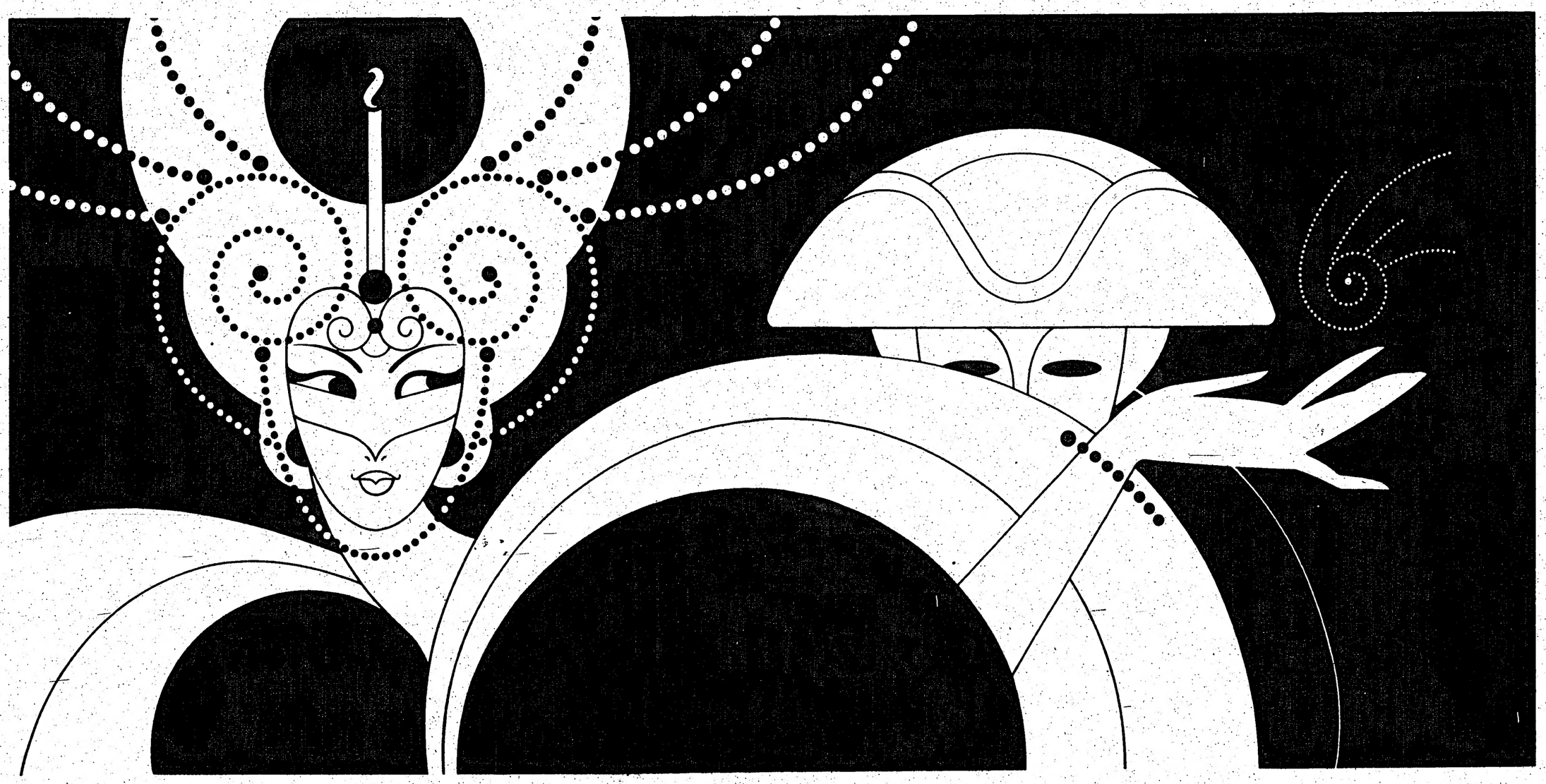

Arts

"Outrageous mad hatter"

Artist works papier mache whimsey

By
HILARY HORLOCK

TORONTO —

One of Ian Leventhal's friends has described him as an "outrageous mad hatter," a name the artist says has stuck over the years and when he rushes into a room it is not hard to see how he earned the nickname.

He is a bundle of energy with a satirical concept of life that allows him to see the humor in almost any situation.

"My style is poking fun at life in general," said the 32-year-old North Toronto resident. "There is an element of whimsey and fantasy in all my work. I set no limits for myself, so every piece is a new test for my artistic expression."

Already an established artist with a devoted following in Toronto, Leventhal added another accomplishment to an impressive list with the opening of his 1-man show in Bloomingdales Art Gallery in New York last month. He describes the show, called Passport to a Rude Awakening, as "a joy of discovery and a celebration of whimsical delights."

It is a passport in the physical sense because the ideas for the show came from a recent trip to Europe, but it is also an emotional passport to a different perspective. Leventhal believes it gives viewers the opportunity to "*see things as I see them.*"

Passport to a Rude Awakening is a multimedia show comprised mainly of papier mache sculptures and unique combinations of "found" objects and papier mache additions. Three Rockettes and Four Shapely Legs is a chair to which Leventhal has attached the heads of three dancing girls — the four shapely legs are the legs of the chair.

"I like working in papier mache because it's fast. It allows me to get my ideas out fast, but it is as permanent as any other form of art."

There are almost 35 pieces on display in Bloomingdales, all of which are for sale, which means the character of the exhibit will change as the pieces are sold and removed from the display area. The show continues until Jan. 1.

One of the more interesting papier mache works is titled Birth of Venus, which portrays the birth of a woman of innocence in a large urban centre.

It is, said Leventhal, a comment on all of us, for Venus is the most pure of intentions and the piece shows that "the birth of any idea can't help but become decadent because of our surroundings and human nature." The idea of purity against decadence is portrayed in the contrast of Venus' porcelain-like skin coming to life against the gritty background of downtown.

The show at Bloomingdales is not Leventhal's first sojourn to New York. Four years ago he was commissioned by Tiffany display director Gene Moore to create sculptures for the famous jewelry store's five display windows. The theme was the elements, but there are only four elements and there were five windows, so Leventhal created The Unknown as the fifth element — a horse straddling the planet Saturn.

Negotiations are currently in progress with the Canadian Cultural Society in Paris for a 1-man show some time next year. Because it is a government-run organization, there is a lot of red tape involved, said Leventhal, and the negotiating process, already slow, is further hampered because everything must be done by mail. He is also exploring the possibility of exhibiting at several galleries in California.

Closer to home, Leventhal's work is also on display at Marci Lipman Graphics on Avenue Road.

Toronto artist Ian Leventhal sits on one of his fantasy chairs beside his fantasy coat rack, both of which are on display in his Bloomingdales show Passport to a Rude Awakening.

Rasky to discuss film on Moore

TORONTO —

Toronto documentary producer Harry Rasky will make three personal appearances in January to discuss the showing of his film, The Mystery Of Henry Moore.

He will be at the Art Gallery of Ontario Jan. 23; at the Montreal Museum of Fine Art Jan. 27; and at the Ottawa Videotheque Jan. 28.

On Jan. 15, his documentary, Raymond Massey: Actor of the Century, will have its U.S. premiere on WNET, New York, at 9 p.m.

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Sharon, left, Lois, middle, and Bram, Canada's popular recording artists are stars of The Elephant Show, a new family, musical/variety series on CBC Television.

Trio delights all ages in The Elephant Show

By CAROLYN BLACKMAN

TORONTO —

Adults and kids alike have been enjoying a lively half-hour show on CBC Television during the past couple of months — a show which features popular recording stars Sharon, Lois and Bram.

Produced by Cambium Productions in association with CBC Television, TV Ontario and Telefilm Canada, each episode finds Sharon, Lois and Bram singing, talking, dancing and playing games with groups of children of varying ages.

Bram Morrison, a professional folksinger who left university to tour with the late folklorist and singer, Alan Mills, told The CJN that the six weeks it took to shoot the TV series was "one of the most delightful periods in the group's career."

Lois Lilienstein, who has been singing since age 5 and who organized the first children's area for the Mariposa Folk Festival agreed that although it was the hardest work she has ever done, "It was a pleasure to get up in the morning."

Bram explained that The Elephant Show, as it is known, is a family program rather than a children's program because it is written and performed on two or more levels simultaneously.

"We may be talking to adults in one corner of the screen, but in another corner a juggler could be keeping the kids mesmerized," he said.

Sharon Hampson, who has recorded two albums, Songs for Children and Other People and Down in Hickory Hollow said the children in the show were marvelous.

"They were with us through thick and thin. We were just like family," she said, adding: "Each one of us was knocked out by the incredible humanity of the children. There was no nastiness at all."

Lois said that in the auditions, they tried to get "plain kids" representing all children. The 12 children, ranging in age from 5 to 11 are "thrilled to be part of our experience," said Lois.

Bram, exuberant in talking about work, said that being Jewish is a very important element in each of their musical lives.

"It bubbles up once in a while and a song bursts forth," he said.

Sharon added that when recording the group's sixth and latest album, Mainly Mother Goose, her husband noticed a Yiddish quality to Old King Cole.

"We decided that it sounded a lot like the Yiddish folksong, Der Rebbe Elimelech."

What developed was a delightful double cut of the Mother Goose rhyme and the Yiddish folksong.

Sharon, Lois and Bram, who also work separately giving workshops on teaching music, agree that a feeling for music is far more important than being musical.

"If you feel good about singing, you will sound good," said Lois. She said that it is a very simple concept but "it evades a lot of people."

The Elephant Show, has had a wonderful reponse from parents and kids who have written saying how much they enjoy the show.

"That means more to us than you can imagine," said Sharon.

Hopes Jewish plays will result

Workshops excite theatre vet

By BEN ROSE

TORONTO —

Ben Lennick, a Toronto theatre veteran, is helping to launch a Jewish stage group to study, and ultimately, to produce plays which reflect the Jewish experience.

The formal name is Jewish Stage Productions Theatre Workshops and it is sponsoring 10 3-hour sessions on Monday evenings, Jan. 7 to March 11, at the Lipa Green Building, 4600 Bathurst St.

The workshops, which will deal with acting and other theatrical skills, are intended to bring into being an ensemble which will go on to produce plays, or material adapted from novels, for the public. A fee of $75 covers the 10 sessions. There are no age restrictions, except that the evening hours will rule out very young performers.

Assocated with Lennick as resource people for the sessions are Basya Hunter, Esther Ghan, Sylvia Lennick, Leo Orenstein, Rick Kardonne and Paul Kligman. Other well known performers are likely to join the staff before it gets underway.

Lennick told The CJN the group wants to build slowly on a strong foundation instead of pouring all its energies into one production at the beginning. A committee to search out material with good Jewish content is already at work. It includes Nat Garnick, Naomi Freeman and Beth Shockett.

The sessions, which are likely to have two different instructors each Monday, will cover scene study, voice, concentration, relaxation, approach to characterization, observation, relationship of characters, as well as creative aspects of improvisation.

Both professionals and non-professionals are welcome to join the group, and Lennick said the inquiries already made indicate that a diversity of experience will be represented in the ensemble. The classes will be given in English.

The veteran actor, director and writer recalled that he was introduced to the business he later embraced at the old Standard Theatre on Spadina Ave. which presented Yiddish plays. "By the time I grew up, it was gone," he said.

Some of it will be recaptured in a book he and his wife, Sylvia, are writing on the history of Yiddish theatre in Canada. They have hours of recorded conversations with people across Canada about their recollections of Yiddish theatre in their own communities.

Jewish theatre and Yiddish theatre sometimes overlap, Lennick said. For example, the Dybyk, performed in English, is Jewish theatre, while its production in its indigenous language is Yiddish theatre. A good example of a modern play for Jewish theatre, he said, is The Tenth Man, by Paddy Chayefsky.

Closer to home, Lennick is hoping that one of Morley Torgov's books about growing up Jewish in small-town or small-city Ontario can be adapted for the stage.

"There seems to be an audience in Toronto for plays with genuine Jewish content and I have long felt the need for a group to provide it," he said. "We're approaching this enterprise with high enthusiasm because there have been some marvelous turnouts lately in Toronto for material of this kind."

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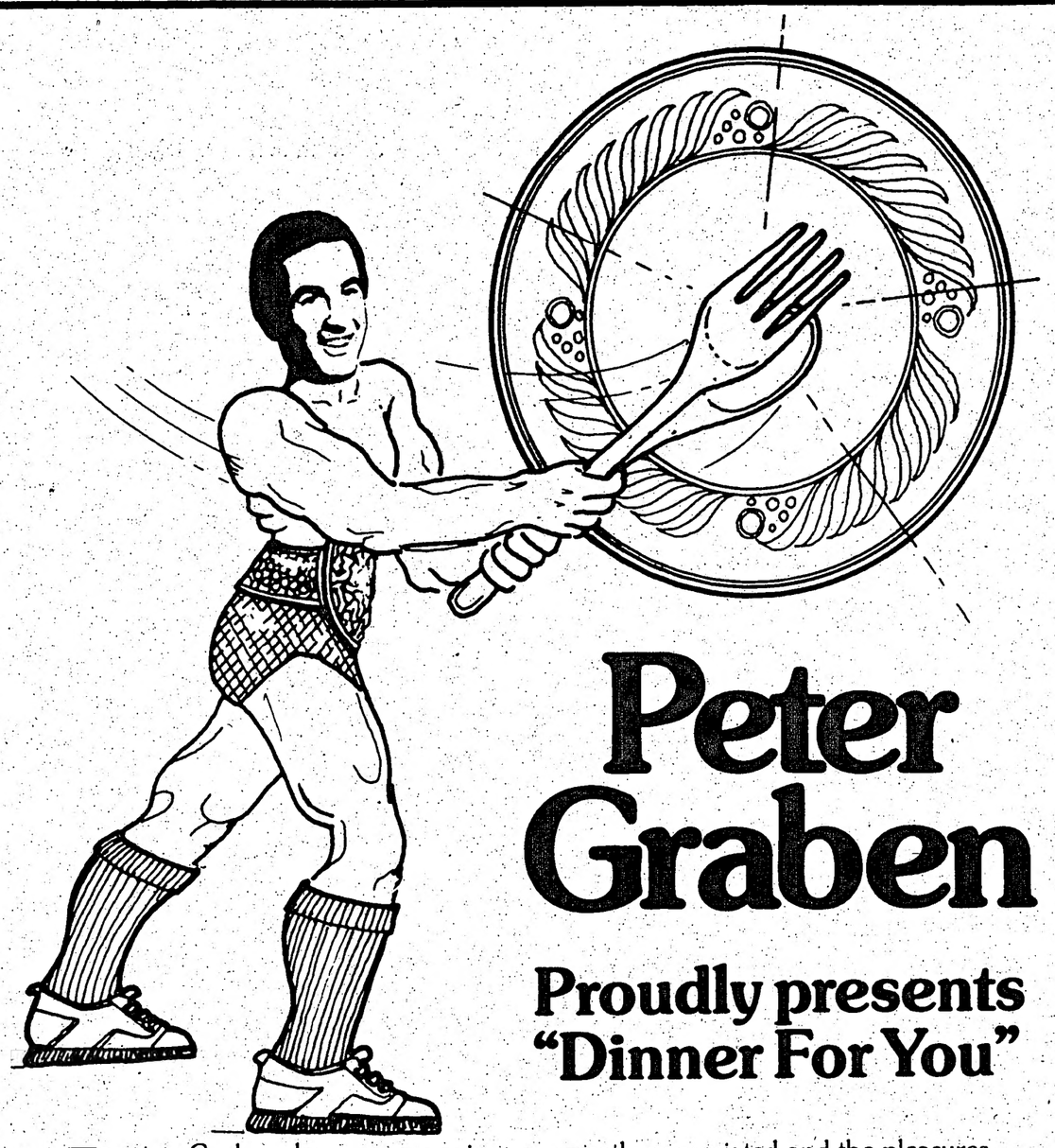

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Arts

Urgent plea to stop the killing

Mowat issues a dark, bloody chronicle on wildlife

books

By BERNARD BASKIN

Sea of Slaughter, by Farley Mowat, McClelland and Stewart, $24.95.

Man, in his greed and stupidity, has ruthlessly destroyed innumerable species of wild life. The damage is incalculable. The Smithsonian Institution warned recently that if the present trend of wholesale killing continues there would be few wild creatures "bigger than a breadbox" left alive by the middle of the 21st century.

Farley Mowat is alarmed and angry at the rapid disappearance of animal life, especially in the area where he has lived and which he has explored during the past three decades. This region includes the northeastern seaboard of Canada and the United States, the sea and adjoining lands from the coast of Labrador down to Cape Cod, and including the whole gulf of the St. Lawrence.

European colonization of North America began a 400-year period of thoughtless slaughter of the animals, birds and fish that were found in stunning abundance. Who could ever catch all the fish, snare all the birds, or eliminate the multiplicity and wide range of animals?

But man succeeded to an astonishing degree. By 1844, the strange, penguin-like Great Auk had been wiped out. The Eskimo curlew which once darkened the skies in clouds of millions became extinct. The walrus, polar bear and cougar — once plentiful in northeastern North America — became rare, or moved elsewhere. Whales, majestic and awesome, were depleted to the point of extirpation. The extermination of seals became a matter of time.

The walrus throughout the centuries had been hunted for its precious ivory, for its sturdy hide which was valued as a material for battle-armour and ships' riggings and for its oil, a commodity that fetched high prices. It is no surprise that the walrus population of 750,000 that once lived as far south as the Gulf of St. Lawrence was reduced to its present day estimate of 5,000.

A controversial chapter in this eloquent and moving book is devoted to Canada's annual ice-seal hunt.

It is often argued that the economic needs of the region's fishermen must be weighed against the sanguinary aspects of the "cull." But for Mowat there are no doubts or questions. The killing must stop, and the remnants of the seal herds must be saved. He defends the boycotts directed at halting Canadian fish exports to the United States and advocates continued pressure on the Canadian government until it agrees to end the cull that has "encarnadined the ice fields of the Sea of Slaughter for so long a time." Only then will the sea of death become the sea of life.

The author inveighs against sportsmen and scientists who seek extraneous and specious reasons to explain why the "living world" is dying in our time. These reasons include unexplained migratory patterns and the belief that one species of animal — such as wolves — are responsible for the destruction of another. He rules out such explanations as ill-informed and falacious.

This deeply-felt book is the result of five years of painstaking research. It is a dark and bloody chronicle, but also a plea for sanity, a cry for conservation and preservation.

Mowat, the author of more than 25 books, considers this is his most important contribution. It is in effect, a survey and summary of much of his former work. He must be regarded as a precious Canadian natural resource. If he didn't exist he would have to be created.

Whistler's etchings displayed at AGO

gallery gatherings

By HILARY HORLOCK

Art Gallery of Ontario: Continuing to Jan. 13 in the Sam and Ayala Zacks Wing — Etchings of James McNeill Whistler. Included in the show are works by such Whistler contemporaries and forbears as J. M. W. Turner, Rembrandt and Rossetti.

Other shows on display at the gallery include a retrospective of the Walking Woman series by Toronto artist Michael Snow and Preferred Places: A Selection of British Watercolors from the Permanent collection. Both shows continue to Jan. 13. 317 Dundas St. W., 977-0414.

Bonnie Kagan Gallery: Recent works by Toronto artist Nina Gilbert and Byron Stevens are now on display. 80 Spadina Ave., suite 304, 364-6181.

Carmen Lamanna Gallery: Continuing to Jan. 3 are recent works by Vincent Tangredi, John Brown, Ron Martin and General Idea. 840 Yonge St., 922-0410.

First Impressions Gallery: Continuing to Dec. 22 is an exhibition of new works by local artists Marla Freedman, Ruth Adler and Diana Irwin. 334 Dundas St. W., 591-8461.

Galerie Dresdnere: Continuing to Dec. 22 is an exhibition of recent works on paper by Ray Robinson, a mixed media show. 12 Hazelton Ave., 923-4662.

Harbourfront Photography Gallery: Continuing to Jan. 6 is A Voiceless Song: Photographs of the Slavic Lands, an exhibition of photographs by John Paskievich. 235 Queen's Quay West, 869-8410.

Koffler Gallery: The Jewish Life Cycle, an exhibition of Judaic organized by guest curator Dr. Fred Weinberg, continues to Dec. 28. The exhibition includes artifacts of historical importance and is directed primarily towards families and the involvement of children. 4588 Bathurst St., 636-2145.

Maison de la Culture: A Visual Essay on the Evolution of Discovery, drawings by Bernard Aime Poulin, continues to Jan. 10. The 20 original works were specially prepared for the gallery. Glendon Hall, 2275 Bayview Ave., 487-6203.

Mira Godard Gallery: Continuing to Dec. 22 is an exhibition of new paintings by Otto Rogers. 22 Hazelton Ave., 964-8197.

Myra Lowenthal: An exhibit of recent oil paintings by the artist are on display at the American consulate on University Avenue.

Royal Ontario Museum: John James Audubon's The Birds of America: Double Elephant Folio continues at the museum to Jan. 2. The exhibition features the prints made by English engraver Robert Havell, Jr. 100 Queen's Park, 978-3692.

Show of Hands: The works of ceramic artist Leonard Marcoe are now on display. 1947 Avenue Rd., 782-1696.

Toronto Art Mosaic: An official sesquicentennial celebration event, the exhibition brings together works by dozens of artists representing over 25 local multicultural communities. The Ukrainian Canadian Art Foundation are the organizers and hosts of the event. The show continues to Dec. 30. 2118A Bloor St. W., 766-6802.

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* * *

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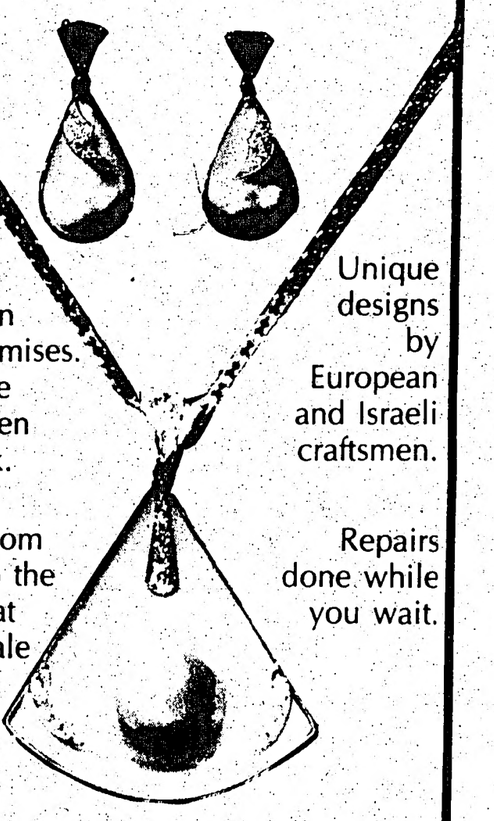

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Lavishly illustrated marriage contracts

Ketuba business flourishes for talented calligrapher

By
FRANK RASKY

TORONTO —

Happily, Ron Henig was saying last week, though the get business in Toronto may be slack, the ketuba business is now booming.

A get, of course, is the Hebrew word for a divorce, while a ketuba is Hebrew for a marriage contract.

Henig is happy about the marital situation here because he's a soyfer — a professional scribe or artist, skilled in the Hebraic calligraphy necessary for enscribing both kinds of contracts.

He's a bearded, Romanian-born Israeli of 30, trained in the highly specialized art of writing Hebrew script with a quill pen in special calligraphic ink for Orthodox divorce contracts.

He learned it from a Rabbi David Lehrfield while living in Florida, where the divorce business is brisk and he got paid $45 U.S. for turning out each get on a virtual assembly line basis.

But when moving to Toronto in 1972, Henig found that the bottom had fallen out of the get business here. And any calligraphy required was already tied up by Toronto's beth din — the Orthodox court of law conducted through the Shomer Shabbos Synagogue.

Fortunately, Henig is a fast learner, and he quickly switched to enscribing ketubas in Toronto's flourishing marriage trade.

These lavishly illustrated marriage contracts cost couples a handsome $300 to $1,500 and they are a very fine art form indeed. A retrospective exhibition of 15 of his master works were on display in the Loggia Gallery of the Koffler Centre for the Arts last month.

You can commission a ketuba for your wedding by consulting him at his studio at 4610 Dufferin near Finch (661-2706).

Engaged couples usually discuss with him the sort of marriage goals they wish to have symbolized in the acrylic ornamentation that accompanies the Hebraic lettering. He presents them with a full-color sketch incorporating their ideas and his own artistic vision.

The decorations on the completed 20-inch-by-30-inch documents, hung like paintings on a wall, embody a variety of charming traditional images.

They include: a pillar and gateway leading to a symbolic new life in Zion; medieval unicorns and gryphons as envisioned by the prophet Ezekiel; Jacob and Rachel shepherding their sheep; and the great romantics of the Bible, the likes of King David and Bathsheba, embracing beneath an arbor of a union of two trees bearing fruit.

"I love doing ketubas," says Henig, who himself is the father of four children aged 7 to 2. "When you create a get, you know it'll be destroyed. With the couple standing before him, the rabbi slashes the divorce contract with a knife. With a marriage contract, one hopes the union will last forever."

Master scribe Ron Henig creating illustrated ketuba.

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Arts

Every Kid's A Star is a celebration that will rock the stage of the Bayview Playhouse during the holiday season. Bob Schneider guides 14 singers and dancers through an exuberant musical discovery backed by rock musicians and featuring Peter Jarvis as the Computer Man.

Exuberant musical discovery will entertain whole family

music

By
RICK KARDONNE

The perfect holiday entertainment for the whole family is Every Kid's A Star, at the Bayview Playhouse. Juno award-winning Bob Schneider guides 14 talented singers and dancers through an exuberant musical discovery backed by Canada's finest rock musicians and featuring Pete Jarvis as Computer Man.

The show is based on Bob Schneider's work with young people, taking them from the dressing room to the classroom to the concert stage with highly-charged musical numbers.

The widely-acclaimed Schneider has a special knack for enthusing young people, a knack that has made him one of the most dynamic solo family entertainers in Canada today. His natural ability to show every kid's real potential through joy, humor and song-and-dance is nothing short of magical.

The show is directed by Dora Award-winner Joel Greenberg, conceived by Bob Schneider, Hallory Dworet and Susan Koacevic, written by Bob Schneider and Hallory Dworet, choreographed by Susan Kolacevic, and has music and lyrics by Schneider.

For further information concerning the scheduling of the Dec. 19-Jan. 6 run, call 481-6191 or 922-0084.

* * *

Barbra Streisand was honorary chairman of the long-awaited American debut tour of Israel's Kol Demama Dance Company, which performed to sold-out audiences in New York in mid-November before embarking on a U.S. tour.

As will be recalled, Moshe Efrati's Kol Demama, that uniquely exciting ensemble of deaf and hearing dancers, performed across Eastern and Central Canada in 1983, where their O'Keefe Centre gala performance was preceded by an official reception at Queen's Park hosted by Lieutenant-Governor John Black Aird. For once, Canadian Jewry took the lead in showcasing to North America the best of Israel's remarkable scene.

* * *

The Israel consulate in Chicago recently initiated a composers' colloquim on contemporary Israeli music, led by Prof. Shulamit Ran, at Northwestern University. How about a similar event at U of T, perhaps in cooperation with New Music Concerts?

* * *

Nearly 250 years after its first performance in London, Georg Friedrich Handel's oratorio Israel in Egypt remains the definitive musical treatment of the Exodus. And it received a superbly definitive, worthy full-scale performance by the Toronto Symphony-Toronto Mendelssohn Choir under the authoritative baton of Dr. Elmer Iseler to a sold-out Roy Thomson Hall audience.

Nothing was spared. This performance was of fittingly epic scope. Especially thrilling were the full-choir renditions of Thy right hand, O Lord, is become glorious in power (one of Handel's magnificent triumphant choruses) and the finale, Sing ye to the Lord, for he hath triumphed gloriously, at which soprano Lynn Blaser succeeded in achieving the perfect balance between forceful victorious power and compassionate hope-for-the-future.

Of the movements for the vocal leads, the highlight was the victorious duet by baritone Mark Pedrotti and bass John Dodington: The Lord is a man of war. From fluid exuberant execution of some difficult fugal-counterpoint passages, their rendition radiated proper revengeful power.

Mezzo-soprano Sandra Graham conveyed her initial passages expressing the bitterness of bondage with a sense of resonant stoic dignity. But tenor Mark duBois's pleasant yet light voice seemed miscast for the anguished emotions required in those beginning recitations depicting slavery.

All in all, however, this was a grand effort evoking a deserved enthusiastic response. It will be broadcast at 3.05 p.m. on CBC-FM on Sunday, Feb. 24.

The oratorio was preceded by a brief composition by venerable Canadian composer and Toronto Symphony musicologist and program scribe Godfrey Ridout, who died the previous week.

Latkes song just sizzles on new children's album

By
FRANK RASKY

TORONTO —

If your kids like latkes, they'll undoubtedly love the new CBS record album issued on its Kiddin' Round label.

The $7.98 album, titled April and Susan: Join In!, contains 14 original songs and stories for children aged 4 to 10.

They bear such names as Shake! Shake! Shake!, and Pizza and Crumplewetskin, and The Laughing Song and Snappin' Our Fingers.

But the most relentlessly bright and bouncy song is called Latkes. It's got such sizzle in it, you can virtually hear and smell the latkes frying and bubbling.

It's a legitimate Jewish folk song, perfectly geshmak as a Chanukah gift for the kiddies because its composers-cum-performers are both Jewish Torontonians who can tell a bogus latke from a bona-fide latke.

They are Susan Marcus, who is Mr. Dressup's regular sidekick on the CBC-TV kid show, and April Kassirer, who also appears frequently on Mr. Dressup, performing her original songs while strumming her banjo and guitar.

Together, they make a lovely pair of latkes.

April Kassirer, left, and Susan Marcus...you can hear their Latkes song sizzle.

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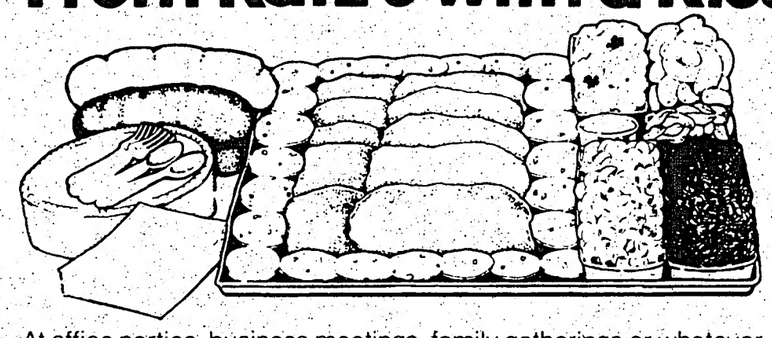

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Happy Chanukah!

Slower pace of Jamaican town makes for different holiday

OCHO RIOS, Jamaica — If you're looking for a vacation spot which combines resort facilities with lovely beaches, some choice shopping, magnificent scenery and a unique chance to climb up through a large waterfall, try Ocho Rios on Jamaica's northeast coast.

As added attractions to an already beautiful resort area, you can experience snorkeling among lovely coral reefs, working plantations and rain forests.

Life in this town moves at a slower pace than some visitors might be used to. "No problem" is a phrase one hears often while staying in this resort.

Dunn's River Falls, the most celebrated attraction here, has been featured in movies, including Dr. No.

For those with enough nerve, you can have the thrilling experience of walking down to the foot of the falls, and climbing up through the onrushing waters with the help of a guide.

The guide shows you where to get a foothold as you climb over the slippery rocks, hand in hand with your group. Despite his help, a number of our group were left with a few lumps and bruises after our 30-minute ascent (with pauses for photographs) of the 600-foot-high cascading waters.

Some of us had close calls as we climbed atop occasionally treacherous rocks. But all agreed that they would do it all over again for the thrill of the novel experience.

The words Ocho Rios are believed to be a corruption of Las Chorreas — the waterfalls — because these falls are the most striking feature of the area.

A popular spot for visitors here is the trip to Shaw Park Gardens, high in the hills, offering a lovely view of the harbor, as well English-style greenery and a waterfall. Another attractive drive brings you into the rain forest of Fern Gully with ita giant ferns.

Most tourists also take tours of working plantations. Prospect Plantation grows bananas, casavas, pineapple, sugar cane and coffee. It stands on a site where nearby Columbus landed in 1494.

In the 17th and 18th centuries, sugar produced on about 400 plantations made Jamaica one of Britain's most valuable possessions. Today at Prospect, guides lead you through the tropical foliage, flowers, historic buildings and striking views of White River Gorge.

While there, you can also take horseback tours. You head through lime and citrus groves towards mountains and wooded landscape.

Another trail allows visitors to view lots of Jamaican trees, flora and fauna, coffee and cacao crops. On the final part of the trip, you descend to the White River.

Many world figures planted trees to commemorate their visits to the Great House at Prospect such as Churchill, Trudeau, Kissinger, Chaplin and Coward.

In this town, there are three main shopping centres — Coconut Grove, Pineapple Place, and Ocean Village in the centre of Ocho Rios. There are some bargains to be found with careful shopping, especially rum, Tia Maria, stamps, some perfumes and handicrafts.

Nearby Ocean Village is a craft market with a number of vendors who will bargain.

Tourists are warned to refrain from purchasing drugs — despite some tempting prices.

Visitors use rental cars, bikes and motorbikes to move around the area. Tours of area attractions can be arranged through your hotel desk. There is a jittery bus service to town and other hotels, once or twice a day.

Those thinking of a trip to Jamaica should note that the government this year has put into force new currency measures clamping down on the use of foreign money. At the airports or ports, you are required to exchange your dollars for those of Jamaica. However we still found merchants asking for and accepting foreign dollars despite the government regulations.

Beside swimming, golf, snorkeling and sports fishing are the popular activities for the athletically inclined vacationers to Ocho Rios.

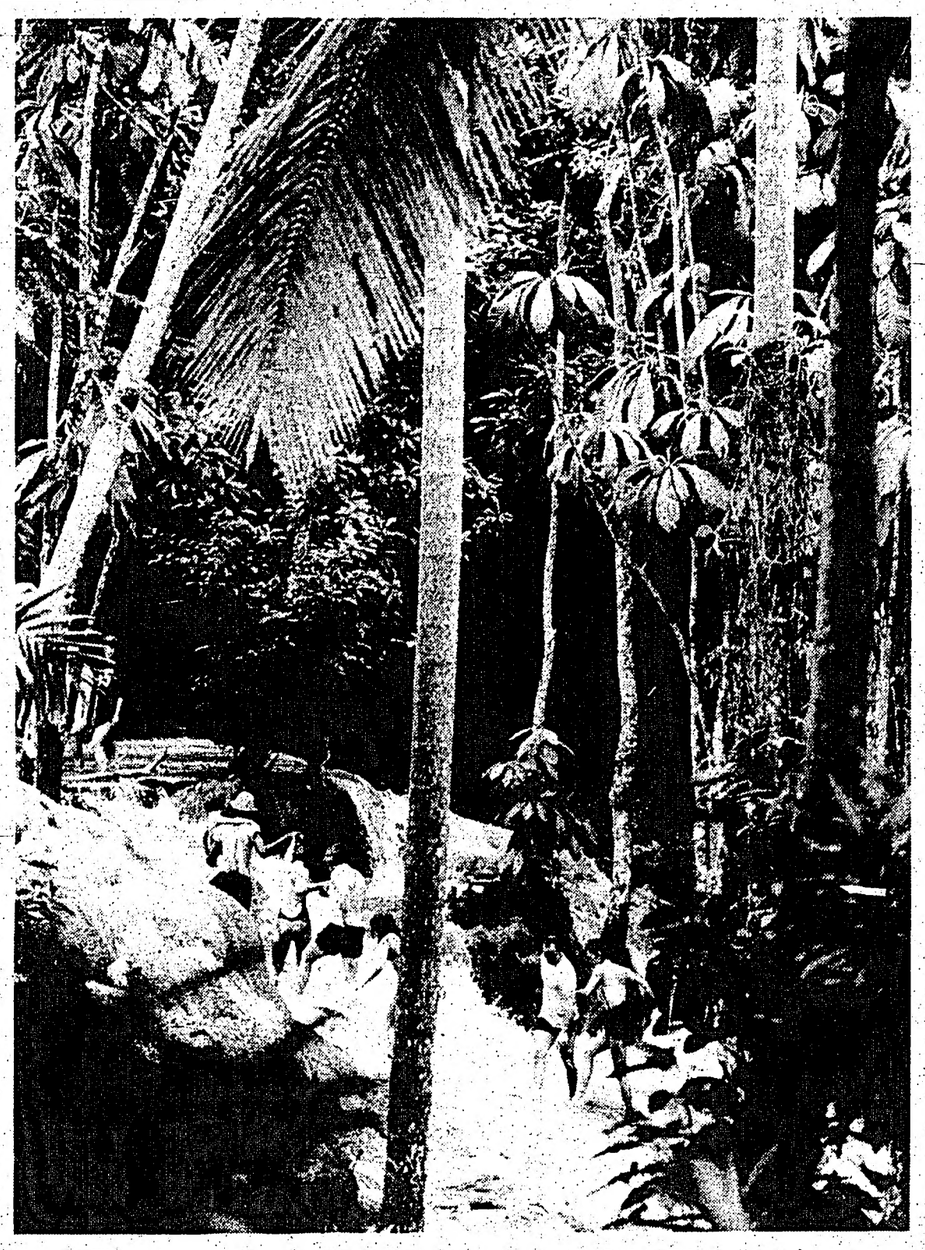
You can meet the Jamaicans through the "Meet the People" program.

There is an organized Jewish community on the island although no synagogue is in Ocho Rios.

There are direct Canadian-Jamaican air links. A number of tour packages offer 1- and 2-week holidays at Ocho Rios resorts.

Be warned. This resort town is not a great place for those who enjoy walking. And it's also not a culinary paradise unless you like fresh fish, spicy meat patties and fresh fruit and vegetables. Most visitors seemed to enjoy the fare except those who like big portions of red meat at reasonable prices.

Ocho Rios is a vacation sport worth examining for that week-long getaway or simply a place to visit during a stay elsewhere in Jamaica.



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Travel

50th anniversary of first recreation area

Florida's state parks plan special activities

By
JAMES MONTAGNES

KEY WEST, Fla. —

A new state park opens here on Jan. 1. Zachary Taylor State Historic Site is named for the 12th United States president and is centred on a pre-Civil War fortress that stands on watch at this most southern tip of the country.

A museum, day-use facilities, picnic and parking areas have been developed on the beachfront historic site. The fort took about 21 years to build in the middle of the last century.

In 1985 Florida's state parks will be celebrating the 50th anniversary of the first such recreation area. Many special activities are planned for the 16 parks throughout the year.

At Hollywood, north of Miami, what is claimed as the world's largest water theme park, covering 65 areas, is Six Flags Atlantis. The attraction features 80 water-oriented rides and amusements surrounding an 11-acre lake.

A little further north at Pompano Beach there is a new Ski Rixen International Cableway. You dress for waterskiing, wearing a life vest, and are pulled on an overhead cable across a 9-acre lake. Instruction before you start the ride is provided to beginners of all ages.

Near Orlando, Sea World has opened a $15 million Shamu Stadium, which is believed to make this marine mammal display and research facility, the largest in the world. The new tank in which killer whales live, contains 5 million gallons of man-made salt water. There is also an expanded dolphin feeding pool and a ski show called Beach Blanket Ski Party.

On the east coast of Cape Canaveral there is a new show, the Apollo 11 Launch Show, a 10-minute program recreating the final countdown of the Apollo 11. The NASA Kennedy Space Centre's Spaceport USA also has a new theatre showing the launching and landing of the space shuttle Columbia's maiden voyage.

Fort Walton Beach on the Gulf of Mexico's Panhandle coast will soon have completed a new Air Force Armament Museum at Eglin Field. It is a 20,000 square foot facility which will display many valuable aircraft artifacts, and replaces a museum closed several years ago.

In the capital city of Tallahassee, in the northern part of Florida, the State Museum will soon have a steamboat replica display where visitors can put their hands on the steering wheel of the early ship and on a giant screen see a film which gives the illusion of actually cruising on a broad Florida river. There are also displays of retrieved sunken treasure found off the state's coasts.

In Miami there is continuing restoration of the 1930s Art Deco architecture in hotels and residences, with some of the hotels, like the Cardozo, Carlyle, Alexander and Fontainbleu, ready with their restorations of dining spots and entertainment.

Miami's Metrozoo with animal exhibit islands surrounded by moats, continues to expand its animal exhibits. New to the zoo for the coming season's visitors are a black rhinoceros, two white tiger cubs, four lowland gorillas, eight Sumatran (Indonesian) orangutans and a mountain chamois, related to the goat family.

Swan boats are among a variety of tour boats at Disney World near Orlando, Florida.

Toronto should be proud of decorative stone work

By
SHELDON KIRSHNER

TORONTO —

Most Canadians may not know it, but Toronto, a city which attracts many tourists, has the best collection of buildings with decorative stone work in Canada, and one of the best in North America.

In an era when sculpture is a dying art, and when old, beautiful buildings are being torn down and replaced by unadorned boxes of steel, aluminum and concrete, Toronto is indeed fortunate to have such architectural treasures in its midst.

A newly-published book, Toronto: Carved In Stone [Fitzhenry & Whiteside, $40], documents the buildings that have turned the heads of tourists — and Torontonians — in wonderment.

The authors are Margaret McKelvey and Merilyn McKelvey, each of whom has an interest in conservation and restoration.

Two of the structures they highlight are synagogues — Beth David B'nai Israel Beth Am, with its decorative panels, and Holy Blossom Temple, with its intricate Judaic motifs.

Casa Loma, which is really a modern building dressed up in ancient architecture, is probably the most elaborate example of the stone cutter's art. Sir Henry Pellatt's pile, a residence unequalled in North America, may well be Toronto's top drawing card as far as tourists are concerned.

Designed in the style of northern Italian Romanesque, the Ontario legislature is one of the chief landmarks in the downtown core. Although the building has been criticized as being too heavy and squat, the authors believe that its quality is second to none on the continent.

Osgoode Hall, the seat of the Law Society of Upper Canada, ranks as among the finest building in Toronto, while the old city hall on Bay and Queen, now refurbished, is a masterpiece of Romanesque vision.

McKelvey and McKelvey, besides listing numerous examples of the fine buildings which grace Toronto, have included chapters on changing styles, stone and art and craft. Their walker's guide is useful.

It was not their intention to produce a scholarly treatise, but a paean to the visual delights of stone decoration for which Toronto is famous. In this self-appointed — and important — task they have succeeded admirably, thanks in large part to the color photographs.

If Toronto: Carved In Stone makes any lasting point, it is that modern architecture is somewhat sterile because it lacks the element of stone sculpture.

This reviewer agrees. Look around and you will see what contemporary designers have wrought.

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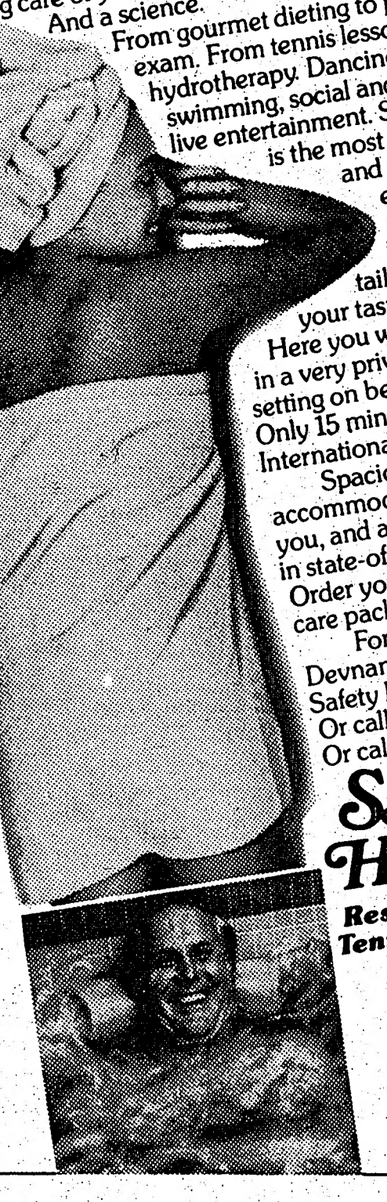

Banff's magic tops popularity

Spectacular treasures preserved in Canada's parks

By
JAMES MONTAGNES

BANFF, Alta. —

A century ago a 10-square-mile area near this small town in the Rocky Mountains was set aside as a national park, to preserve for future generations a bit of Canada as the white man found it. Today there are national parks in every province and even into the very far north above the Arctic Circle.

Along with the urge to keep some areas of the country as wilderness and wild game preserves, was the need to establish for future Canadians sites of historic importance. There are now more than 70 major historic parks and even nine heritage canals throughout Canada.

Banff, established first as a preserve of wilderness, mountain scenery and a wild game refuge, has grown from the original 10 square miles of 1885 to 2,564 square miles, an area larger than the entire province of Prince Edward Island. And even so it is by no means the largest of the national parks, for adjoining Jasper National Park covers 4,200 square miles and even larger is Wood Buffalo National Park on the Alberta-Northwest Territory boundary, an area of 17,300 square miles, where large herds of buffalo roam.

This oldest park is probably the most visited, with an average in recent years of some 3 million tourists. They come not only to see the snowcapped peaks, to ride the gondola and chairlifts for panoramic views in summer and to reach high ski slopes in winter, but also to attend the summer-long Banff School of Fine Arts.

Skiing is a way of life not only at Banff, but also at Lake Louise which is within the park. Both have ample ski lifts, from the enclosed gondola carriages to double chairlifts.

Within the park there is also cross-country skiing, as there is hiking and horseback trail riding in summer.

You'll see waterfalls, gushing mountain streams, ice cold greenish-blue glacier fed lakes, and always the chance of deer and mountain sheep near or on the mountain slopes within sight of the highways.

Most spectacular is the motor road between Banff and Jasper parks, the Columbia Icefield Highway, where you pass by glaciers and can even venture out on the glacier in motorized vehicles.

Nearby are more mountain national parks, Glacier, Yoho, Mount Revelstoke, Kootenay and Waterton Lakes, all of which have winter and summer vacation facilities. On the west coast is Pacific Rim National Park, a coastal stretch on Vancouver Island where sea lions and whales gather, and huge logs roll up from the Pacific coastal region.

There are national parks today in every province as well as in the Yukon and the Northwest Territories.

Even on Baffin Island, opposite Greenland, is a recently-established mountain park where you will have to get permission to visit for it is so remote that if you became lost it would take a large search force to find you.

Cross-country skiers on mountain slope with the town of Banff below in Banff National Park, Alberta.

The most southern of the parks is in Ontario, Point Pelee National Park on the shores of Lake Erie, and close to the United States border — a haven for migrating birds and butterflies, with hiking trails and overlook towers over the marshes where thousands of waterfowl feed.

Many of the national parks have hotels, motels and camp grounds to accommodate visitors. Banff and Jasper have large luxury hotels, also smaller and more moderately priced accommodations. The larger parks also have restaurants, shoping areas, museums to wild life, geography and Indians.

In most parks you can fish but no hunting is allowed in any of the parks, except by camera.

Historic parks and sites range from small areas with historical plaques to large parks such as the 13,000 acre Fortress of Louisbourg on Cape Breton Island in Nova Scotia. The fort was built by the French to guard against English attack, was destroyed by the British in 1759 and in recent years has been completely and authentically restored as part of Canada's heritage preservation campaign.

These historic sites, most of which are in Eastern Canada, are open to visitors during the summer months. They range as far north as Churchill on Hudson Bay where there is a British fur fort to coastal fortifications on Vancouver Island.

The major route of the Klondike gold rush of the late 1890s is marked with historic plaques at Dawson, Keno and other points in the Yukon.

There will be a variety of special events throughout the national parks system in 1985 to mark the centennial.

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Travel

Tennis, golf tourneys, rodeos

Sports highlight Palm Springs' winter

PALM SPRINGS, Calif.

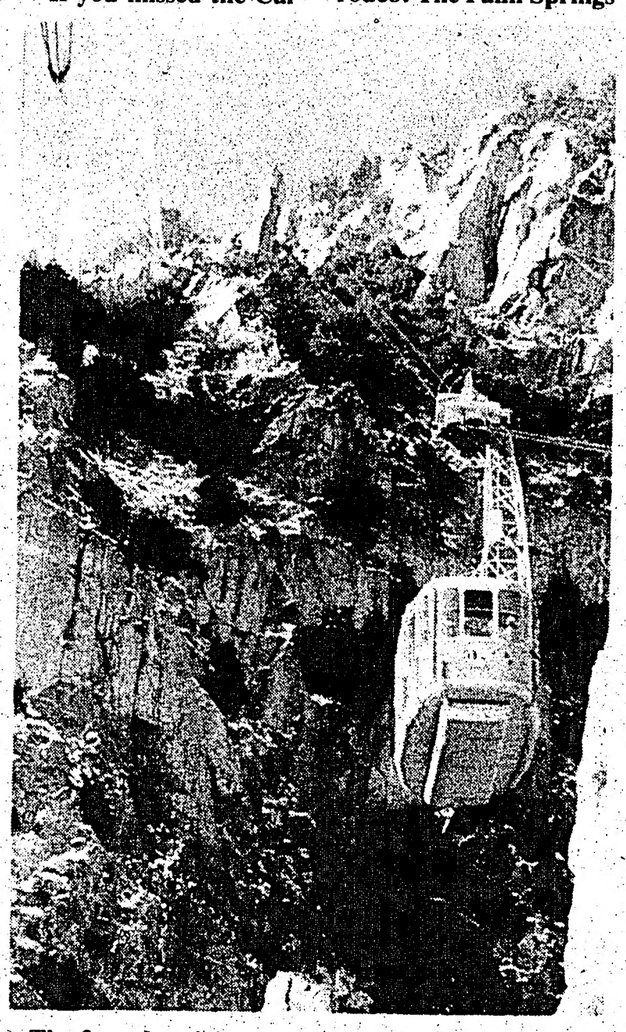
With this city's fabulous climate, it's no surprise that outdoor sporting events, with everything from golf tournaments to rodeos to camel races, highlight the winter season to the delight of the visitors from colder climes.

The 10th annual National Collegiate Tennis Classic ushers in 1985 in fine style at Marriott's Rancho Las Palmas Resort Jan. 4-6. In this event, the top eight men's and women's college teams in the United States vie for national honors in a special format.

For enthusiasts of world class golf, the 26th annual Bob Hope Golf Classic takes to the greens Jan. 9-13. In this 90-hole tournament at four local courses, the first 72 holes are pro-am competition. The final 18 holes are for professionals only. All net proceeds are donated to charities.

And then, would you believe dog sled races? Teams from the U.S. and Canada will compete in cross-country races (on plenty of snow) at the Palm Springs Aerial Tramway at Mount San Jacinto Jan. 19-20 and Jan. 26-27.

If you missed the Calgary Stampede, Palm Springs even has a winter rodeo. The Palm Springs Mounted Police Rodeo is held Jan. 26-27. The rodeo parade goes down Palm Canyon Drive, the city's main thoroughfare, on Saturday, Jan. 26, and the rodeo takes place later and continues next day.



The famed aerial tramway in Palm Springs takes you from sunbathing below to skiing up above.

From Feb. 15 to the 24th, there's the 39th annual National Date Festival — a most unusual exposition. The Coachella Valley here is called "date capital of the world" with many varieties of the fruit grown, packaged and shipped all over the world. The festival features an Arabian Nights pageant, a national horse show, ostrich and camel races.

The Eldorado Polo Club holds tournament polo games every weekend from January to April at nearby Indio. It's not known if Prince Charles will drop by but these matches are packed with grace, coordination and bravery on the part of both horse and rider.

The California Angels baseball team holds its spring training camp here March 16 to 28. They play their ever popular pre-season exhibition games against their major league rivals in Palm Springs Angels Stadium. Incidentally, another great team that trains here is the world champion Los Angeles Lakers basketball team.

Next, the women professional golfers come to this golf-crazy town April 1-7 to play for the richest purse on the Ladies Professional Golf Association circuit — the Nabisco-Dinah Shore Invitational.

And to end the season on a high note, there's the 77th annual Gordon Bennett Balloon Race. This international balloon race features 3-man teams in helium-filled crafts in a most exciting and colorful spectacle.

For more information on any of these events, contact the Palm Springs Convention and Visitors Bureau, Airport Park Plaza, Suite 315, 255 North El Cielo Road, Palm Springs, Calif. 92262; (619) 327-8411.

Miami Israeli nightclub drawing packed houses

MIAMI BEACH —

The latest "must see" for wintering snowbirds and full-time residents, is Miami's first Israeli night club. A sold-out hit since opening its doors in the summer, the All-Star Israeli revue now makes its home at the Newport Hotel.

Star of the show is singer-comedian Danny Tadmore. A cantor by day, Danny is an hilarious performer by night. His imitation of good friend Jackie Mason is worth the price of admission alone.

The Joe Israel Quartet plays popular dance music, spiced up with the latest tunes from Israel and good old-fashioned melodies as well. They provide the backing for beautiful Ladonne, belly dancer extraordinaire, who brings a sizzling touch of the Middle East.

Featured singers are Claude Kadosh and Danny Mesing, bright young performers with a repertoire that ranges from old Yiddish songs to the latest Hebrew hits.

Right on Miami Beach at 163rd, the Newport has seating for over 200 in a real cabaret atmosphere. The admission price is only $12.50, which includes one drink.

Tickets can be reserved in advance at 305-932-3777. Doors open at 8.30 every Saturday evening and the show starts at 9.

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ON THE OCEAN

More than 4,000 competitors expected

Upcoming Maccabiah promises to be the biggest

sports scene

Co-ordinated By PAUL LUNGEN

Two thousand years ago, the Hasmonean family led a revolt to liberate the Temple from the pagan rites of the Seleucid Greeks.

All well and good you say, but what has that to do with sports?

The legacy of the Hasmoneans and the miracle where sacred oil burned for eight days is remembered each year at Chanukah, but the heroism of that era is remembered in another way — in sport.

The Maccabiah Games recall the bravery and physical prowess of the fighters who defeated the Greeks and liberated ancient Israel. And while it may be only early winter, plans are well under way for a unique summer extravaganza.

The countdown is on for the 12th Maccabiah Games which will be held in Israel from July 15-25, 1985. In an era when politics and sport are unhappily mixed up, the coming Maccabiah promises to demonstrate that the spirit of sportsmanship which is so frequently lacking in contemporary international sport, is alive and well in the Jewish Olympics.

According to organizers Michael Kevehazi and Arie Rosenzwige, this Maccabiah will be the biggest and best ever. More than 4,000 competitors are expected to represent the Jewish communities of 35 countries in 30 different sports.

This Jewish sporting extravaganza will open at Ramat Gan's Kfar Maccabiah stadium, where several million dollars have been invested in renovations for the occasion, with a spectacular show of lasers. The sporting events themselves are scheduled to take place in stadia in all parts of the country.

The closing ceremony in Jerusalem's Sultan's Pool will include a sound and light show in the picturesque and incredibly popular setting beneath the walls of the capital's old city.

Innovations for the 12th Maccabiah include a youth tournament in which some 300 young sportsmen will participate in six events.

And thousands of Maccabiah veterans will also be in Israel for an international conference of those who took part in the first six Maccabiah Games. The first Maccabiah was held in 1932, with 309 athletes from 17 countries participating.

The origins of the international sports organization which bears the name of Judah Maccabee goes back well beyond the first games. It had its start in the belief of young Eastern European Jews involved in the growing movement for a national home in Palestine at the end of the 19th century that one essential prerequisite was the improvement of the physique of ghetto youth.

The first sports clubs amalgamated to form the Union of Jewish Gymnastics Clubs, and by 1912 the organization decided to plan group excursions to Palestine for 1913 and 1914. By that time there were more than 100 affiliated Jewish clubs in Europe, with thousands of members.

As the movement grew, so did the need for firmer integration, and in 1921, at a convention in Carlsbad, Czechoslovakia, the World Maccabi Union was formed as an organic part of the Zionist movement.

International sports meets were held in Prague and Antwerp as forerunners of the first games and in 1932 the first official Maccabiah Games were held.

The games were such a striking success that the second Maccabiah in 1935 attracted 1,700 competitors. These became known as the "aliya games" because many of the participants stayed on in Palestine, preferring not to return to a Europe threatened by Hitler.

The next Maccabiah was not held until 1949, the first to be held in the independent State of Israel. But the halving of entries to 800 reflected the tragedy that had befallen the Jewish people in the Holocaust.

The number of competitors has steadily climbed since then — 2,700 came in 1977, 3,500 in 1981 and the 4,000 mark will be topped this time around, including about 200 Canadians.

For the first time a team from Zaire will attend the Maccabiah. A Soviet team has been invited but the offer will certainly be declined in the current political climate. It is hoped Romania will send a team for the first time since 1935 and an invitation was sent personally to President Ceaucescu.

Meanwhile, the Maccabiah world movement is at work everywhere promoting sport, cultural and Zionist activity (the movement is affiliated with the World Zionist Organization).

Dr. Israel Peled, chairman of the Maccabiah World Union, describes it as one of the most important Jewish organizations in the world.

In fact, says Sid Greenberg, Ontario Maccabi chairman, with the Maccabiah Games, "we're promoting Israel.

"We bring kids who are confused and ask 'am I Jewish, or not Jewish?' When they return, in their minds they know they're Jewish and they want to go back to Israel. This is one of the strongest vehicles we have to identify with Israel and Judaism."

"In some communities Jewish life revolves around the Maccabi sports club," Peled says. "In Perth, Western Australia, all 300 members of the community belong to the club. Buenos Aires has five big clubs boasting 20,000 members." Altogether, there are some 300,000 members affiliated with the MWU worldwide.

Over the years a gallery of Jewish sporting superstars have entered the Maccabiah. They include names like Dutch tennis ace Tom Okker and perhaps the greatest Olympic sportsman of all time, Marc Spitz.

Many, like Israel's American-born former basketball captain Tal Brody, have decided to make their home in Israel after experiencing the country during the Maccabiah. And none other than President Chaim Herzog was once the Maccabi boxing champion of Ireland.

Boxing, however is no longer a Maccabiah event. A new sport in next year's games will be field hockey, while other events include rugby, softball, yachting, karate, judo and wrestling, as well as track and field, swimming, basketball and tennis. For the less physical minded there are bridge and chess competitions.

— Simon Griver

* * *

Tennis aficionados take note. There's one more Mayfair Racquet Club for you to play at.

The Mayfair East Racquet Club opened its doors for business recently, making it the fourth Mayfair Club in Metro Toronto. The new club, at 160 Esna Park Dr., Markham boasts 10 tennis courts, whirlpools, saunas, a pro shop and a luxurious dining lounge.

If your game isn't tennis, you can try one of the club's four squash courts or its Nautilus Fitness Centre. If your game is tennis, you'll be playing on Omnicourt, a synthetic grass surface which its proponents claim provides the ultimate in playing comfort.

The opening of Mayfair East raises the total number of courts at Mayfair to 45 indoor tennis courts, 28 squash courts and 9 racquetball courts. And the new club is expected to boost Mayfair's total membership to more than 8,000 members, making it the largest racquet complex in Canada.

* * *

It's almost mid-winter, so it must be time to talk about baseball. B'nai B'rith baseball, that is.

The B'nai B'rith Toronto Regional Council is planning a Toronto Blue Jay Breakfast for Sunday, Jan. 27 at 9 a.m. at the Prince Hotel.

Blue Jay players will be on hand to sign autographs, there will be door prizes, free gifts, souvenirs, films — the whole shebang.

Tickets are $9 for adults, $6 for children. Tickets or further information is available by contacting the BB, 15 Hove St., at 630-5442, Sports Fame, 5250 Yonge St., 222-1167, or Allen Gerskup at 889-0843 or 475-5750.

Why are all these people following me? It must be the JCC-Maccabi Fun Run. These hearty souls braved the December chill to take part in the 8th annual Chanukah Run, which wound up at the northern branch of the JCC. Later, they repaired into the JCC for a sumptuous brunch, which included latkes for the humans and tender vittles for the other participants. [Graphic Artists photo]

Passing the torch. In celebration of Chanukah and the Maccabiah Games, Sidney Greenberg, chairman of Maccabi Ontario, right, passes the Maccabi Torch to Metro Toronto chairman Dennis Flynn, seated. Greenberg received the torch from Montreal mayor Jean Drapeau, and Flynn will send it on to William Norrie, the mayor of Winnipeg, as part of a cross-country relay. Also on hand were, from left, Maccabi officials Irving Ungerman, Alex Fisher and Jeff Engel.

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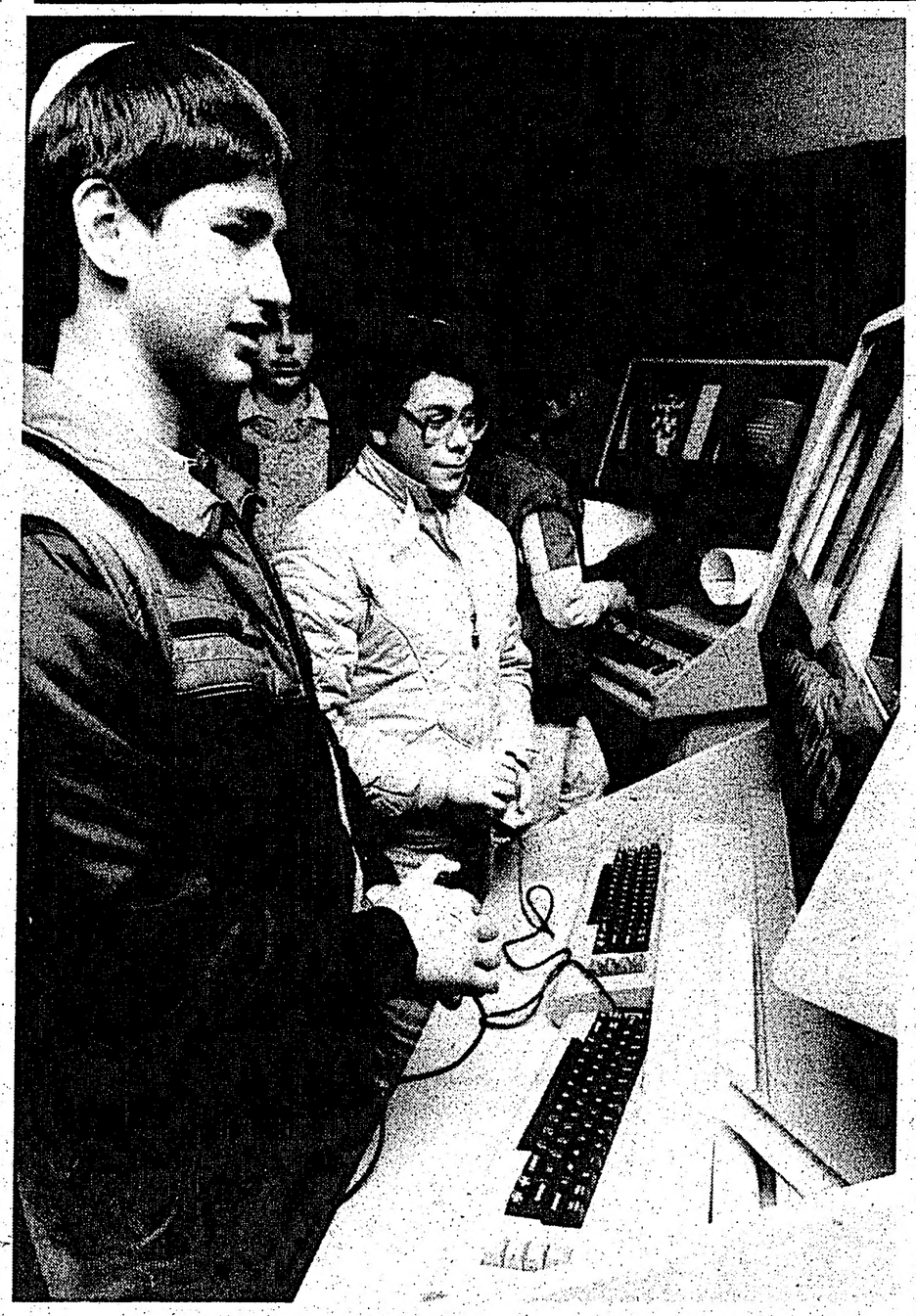

Ariel Safirsztein, left, and Jonathan Meltz, right, grade 10 students in a computer class at Or Chaim take a timeout from viewing the 60 exhibitors at the World of Commodore II to play video games in the Celebrity Video Arcade. Entrance to the Arcade was by donation to the CKFM/Hospital for Sick Children Fund.

Show visitors raise $20,000 for hospital

TORONTO —
Thousands who attended the recent World of Commodore II computer show at the International Centre in Mississauga helped raise more than $20,000 for the Hospital for Sick Children and had fun doing it by competing in video games against well known Canadian athletes and Toronto sportscasters and by participating in a silent auction.

Admission to the show's Celebrity Video Arcade was by a voluntary contribution to the CKFM/Hospital for Sick Children Fund. Once inside, people could test their skills on video games by themselves or compete against the celebrities who volunteered their time (and skills) on behalf of the hospital.

The celebrity guests included: Linda Thom, Olympic gold medalist in rifle marksmanship; Carolyn Waldo, Olympic silver medalist in solo synchronized swimming; Hank Ilesic, punter and kicker for the Toronto Argonauts; Jim McKenny, CITY-TV sportscaster and former Toronto Maple Leaf; Murray Eldon, CKFM-FM sports director and Exhibition Stadium announcer for Blue Jays home baseball games; and Brian Budd, former Toronto Blizzard player.

In addition, visitors to the computer show had a chance to take part in a silent auction in support of the hospital. Participants submitted written bids for a collections of quality merchandise and unique activities such as a day on the set of a television commercial production or a night at the movies with Mr. and Mrs. Elwy Yost.

Over 41,000 see computer future

TORONTO —
Seminars and hands-on workshops staged by many of the 55 exhibitors were an integral part of the recent 2-day World of Commodore II show which attracted more than 41,000 visitors eager to see the computer world of tomorrow at the International Centre in Mississauga.

This year's show included subject areas of interest to beginners, accomplished hobbyists and business people wishing to sharpen their personal computer skills.

Seminars and workshops included: Word Processing for the Beginner, Education Takes Place in the Home Too, Computer Music, Productivity Business Applications, Integrated Business Applications, and The Cognitive Retraining System.

Commenting on the importance of the seminars, Ian Kennedy, Commodore's director of market support and product development, said an important goal of the exhibition was to have Canadians learn more about personal computers.

Through attending several of the seminars and workshops, and trying out the variety of hardware, software and peripherals on display at the numerous booths, "we hope visitors learned more about the capabilities of the personal computer and the varied functions which it can serve," Kennedy said.

Foreign exhibitors were also in evidence from the United States and Britain.

For the first time, the World of Commodore show featured large classroom for demonstrations of the latest in educational software and systems using Commodore products.

Builders initiate campaign

TEL AVIV —
Israel's housing industry, in its worst slump since the 1966/67 recession, is mounting a campaign to attract Jews and others abroad to buy homes in Israel.

About 25 of the country's largest construction companies will open joint sales offices, the first in New York City in March and later, one in London. At the offices, potential buyers of apartments and houses will be shown videotapes of the kinds of homes offered along with computerized printouts with full details of size, location and stages of construction.

The builders are also offering a "fly-and-buy" package in which persons who come to Israel and purchase homes will be reimbursed for their air fare.

The package is not only an inducement but a practical necessity for prospective buyers in the U.S. where strict laws govern the sale of overseas properties. These laws make the closing of deals impossible at a New York office.

The Israeli builders' estimated prices range from $40,000 for a 3-room apartment to $250,000 for a 2-storey house offered for sale abroad. The builders said they have already interested members of the Conference of Presidents of Major American Jewish Organizations in the project.

B'nai B'rith has agreed to sponsor a 200-unit complex for its members in the Jerusalem area, they said. The 5-acre site will include a swimming pool, social club and other facilities.

Meanwhile, about 2,000 construction workers from all over Israel demonstrated outside the prime minister's office in Jerusalem while the cabinet was in session to protest against the economic slowdown which threatens collapse of the building industry.

Housing Minister David Levy took time out from the cabinet meeting to speak to the demonstrators. He promised that the government would do everything possible to save the construction industry.

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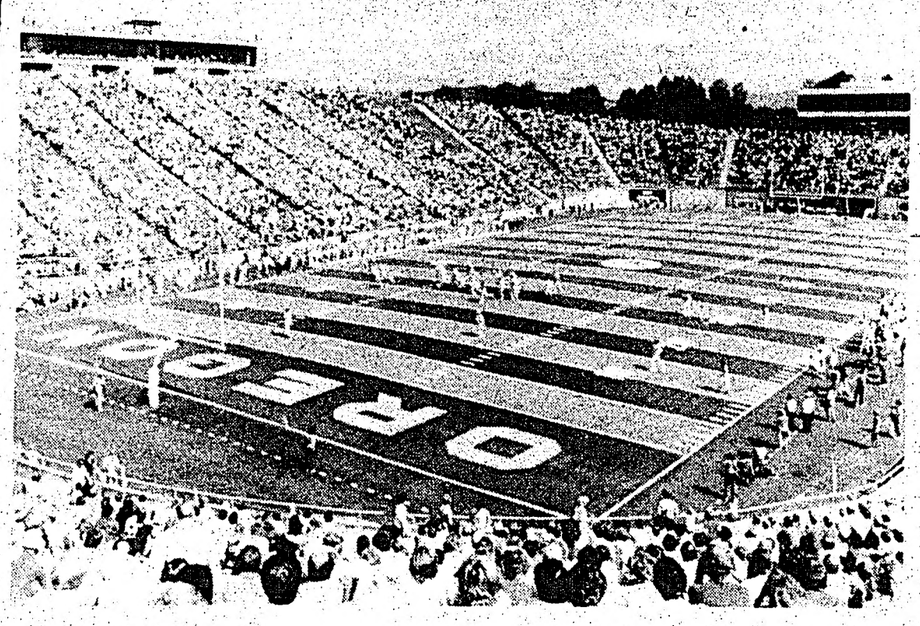

Omniturf is used at the Autzen Stadium in Eugene, Ore.

New synthetic turf closes in on grass

By JEFF ROSEN

TORONTO — Sports fields have long posed a problem for athletes. Grass fields allowed for excellent playing conditions, but were subject to man-made and natural elements. Artificial turf eliminated this problem, but was found hard on the players.

Just when it seemed athletes would have to put up with the myriad of problems, an answer was found.

Seymour Tomarin of St. Catharines, a tennis enthusiast, long recognized the need for a new synthetic tennis surface. After researching new systems and conducting a series of over 30 experiments over a 4-year period, he finally introduced Omnicourt in 1976, said to be the world's first sand filled synthetic grass surface.

Following an intensive worldwide marketing and distributing program, which met with a high degree of success, the 36-year-old son of Niagara Structural Steel chairman Harry Tomarin, decided to introduce his product to the Canadian market.

At a recent press conference at the Harbour Castle Hilton Hotel, Tomarin, president of Omnisport International Inc., said that in the 1970s it was apparent little attention was being given to improving playing surfaces.

With his artificial turf, Tomarin said, he has succeeded in duplicating natural playing surfaces.

David Green, executive vice-president of the Paradigm Group, sales representatives for Omnisport in southeastern Ontario, Montreal and Quebec City, told The CJN that since initial marketing of the synthetic turf began, it has helped reduce on-field accidents. At one soccer field in London, England, he said, the Omniturf resulted in 70% reduction in injuries in one year.

He claimed the reason for the product's success is that it has similar "performance qualities and dynamics" as natural grass.

Green said the 1-inch turf allows for a good grip and allows for easy lateral movement and the infilled silica sand provides a cushioning effect similar to natural grass. The fibre entraps the sand within the body of the turf preventing any disbursement.

Al Wieler, a director of Omnisport, added that the design of the turf allows water to pass through the surface.

"It is a product surpassed only by Mother Nature on her best day," he joked at the press conference.

Green, grandson of Lipa Green, said his company became involved in the Canadian venture when the Tomarin family approached his friend and business partner, Howard Binstock, inquiring if they were interested in becoming sales reps.

Since the two University of Chicago grads were looking for a "new challenge" to utilize their graduate research degrees outside of their respective families' businesses, Green said they decided to take up the offer.

Binstock, whose grandfather started Silverstein's Bakery and the Beth Jacob Synagogue, said at the press briefing that both he and Green were impressed with Seymour Tomarin's story and decided to represent Omnisport.

"It represents the dream of one man and the essence of our philosophy," said Binstock, cousin of The CJN's columnist Rabbi Moses Burak.

Binstock said that while Canadians are reluctant to embrace their own talent until the world gives its approval, "it is now time for all of us to accept what we are capable of doing."

Since being introduced worldwide, the synthetic turf has been used for football, baseball and soccer (Omniturf), golf (Omnigreen), tennis (Omnicourt), cricket (Omniwicket) and bowling (Omnibowl). It is claimed to be the only synthetic surface to be approved for professional league soccer games in Europe, has been endorsed by Tennis Canada, the Professional Golfers' Association and the PGA Tour and is in use at The All England Tennis Club in Wimbledon.

In Toronto it has been installed at the Mayfair East Racquet Club, Regency Racquet Club, the Skyline Club, Highgate Condominium Residences and in Monterey Park Towers in Bramalea.

View over 600 exhibits at Metro Home Show 85

TORONTO — Canada's newest home show — Metro Home show 85 — will feature 1½ miles of exhibits and displays on the latest home renovation, interior design and home improvement products and services.

The show will be held on Jan. 17 to 20, at the Metro Toronto Convention Centre — North America's newest and largest show facility.

More than 600 exhibits and displays will fill the convention centre's huge 200,000-square-foot hall. (That's more than three times the size of a football field.)

Among the more than 100 product classifications to be featured are: kitchen and bathroom cabinets; furnishings (everything from antiques and pine reproductions to modern and traditional styles), windows and window coverings, flooring, rugs and carpeting, ceramic tiles, fireplaces, greenhouse additions, security systems, glass and mirror products, heating and air-conditioning equipment, saunas, swimming pools, and even log homes.

The show will also include demonstrations on such topics as do-it-yourself home repairs, furniture refinishing, cooking and home computers. Admission is $5.

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Brunch with Dr. Norm Forman: Sunday, January 13, 11:30 a.m. J.C.C. Valley. $8.00 (no refunds). R.S.V.P. Deadline Jan. 7. Jewish Singles Project Connect. 731-4600 (mornings).

APARTMENTS FOR RENT

Bathurst-Sheppard, adult bldg., modern 1 bdrm. apt., balcony. $500 incls. parking, linen, dishes. Avail. Jan. 1. **783-6887.**

Bathurst-Wilson. $250. Basement Apt. Stove, fridge. Available Jan. 10. 787-7308.

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- **80 Antibes, 3 bd., $875/mo. 630-1999, Seth R.E.**

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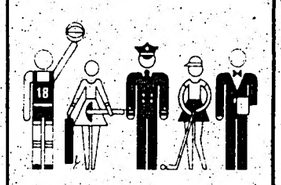

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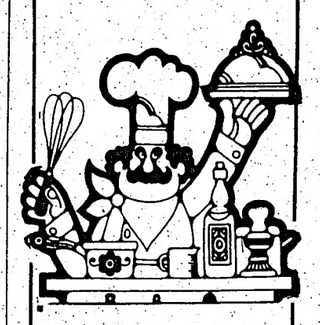

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Harry Brody on Dec. 8/84, late of 715 Finch Ave. W., #304.
Moralyn Dalgorf on Dec. 5/84, late of 640 Roselawn Ave., #407.
Rhoda Grossman on Dec. 6/84, late of 7 Browside Ave.
Fritz Kohn on Dec. 2/84, late of 20 Fairview Blvd.
Fanny Lichtman on Dec. 8/84, late of 355 St. Clair Ave. W., #602.

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OBITUARIES

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Nathan Rosenberg on Dec. 7/84, late of Detroit, Michigan.
Israel Rotblott on Dec. 4/84, late of 535 Sheppard Ave. W., #906.
Jack Sandy on Dec. 4/84, late of 1035 Eglinton Ave. W.
Edith Sherman on Dec. 9/84, late of 525 Chaplin Cres., #817.
Louis Starkman on Dec. 4/84, late of 6 Madock Dr.
Margaret Ungar on Dec. 5/84, late of 155 Marlee St., #2405.

BENJAMIN'S PARK MEMORIAL CHAPEL

CJN CLASSIFIEDS

Repairs & Renovations

Early Deadline CLASSIFIEDS
Monday, Dec. 24, noon for the January 3 issue.

Members learn self-worth

Kadima gives handicapped place for interaction

By
CYNTHIA GASNER

TORONTO —
In a large recreational area of a north Toronto synagogue 50 handicapped Jewish young adults, aged 18 to 45, meet twice a week.

Without the Kadima Centre, many of these people would have nowhere else to go for their social activities because their handicaps, of varying degrees, have put them just outside of the mainstream of Jewish life.

Hirsch Silverstein, who was hit by a car as a young child, is an active member of the Kadima Centre.

"I'm not retarded," he says. "I'm just a little bit slow at some things — but there are a lot of things I can do. I want to be treated as a person . . . like all people."

The Kadima Centre was established at the Beth Emeth Bais Yehuda Synagogue by Rabbi Joseph Kelman more than a decade ago. He says that the basic philosophy of the program is to provide similar social and learning experiences for these "special people" — similar to those available to other Jewish teenagers and young adults in our community.

Every Sunday afternoon and Thursday evening for the past 13 years, the members meet for socials, athletic programs, folkdancing, or outings that include the theatre, hockey games, the Ice Capades and many other activities never before available to many in the group.

Jewish culture and religious observances are of special importance at Kadima. The members celebrate Chanukah, Purim and attend their own Pesach seder, the first one for many in the group.

Kadima Centre members prepare for Chanukah party. From left, Hirsch Silverstein, Bobby Starr and Beatrice Mandel. [Photo Sheila Reisman]

Helen Klingman Cait, formerly a teacher and principal of the general studies department of the Associated Hebrew Schools, is the program coordinator for the Kadima Centre.

"Through social interaction and a structured experiential approach to growth, the members learn to help one another, and each person can take pride in his or her own success," he says.

Cait says that for their members, "every accomplishment is a high — what we take for granted is a learned skill for them."

With warmth and caring, Cait describes the members of Kadima as "honest, direct, extremely affectionate and phenomenally responsive."

She says they take pride in everything they do — setting the tables, serving each other, acting as hosts, making decorations or simply learning to do something new like tieing a bow. She adds that at Kadima, the members learn to recognize their own self-worth.

The Kadima Centre receives support from a number of communal service organizations. Rabbi Kelman points out that it was a non-Jewish member of the Royal Arch Masons — who was present at a meeting where the needs of the developmentally handicapped were being discussed — who spurred the Masonic Lodge into helping with the establishment of the program. The Masons continue to lend their support to many of the Kadima programs.

Cait says volunteers have helped the centre on an ongoing basis. "Suzanne Agasee, a member of the (synagogue) sisterhood, has been a volunteer with the centre since it started more than 13 years ago, and one of our newest volunteers is Jack Sibulash, a retired senior, who played for the Argos." Sibulash coaches Kadima's athletic activities, which include basketball and badminton.

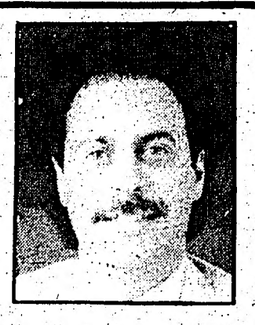
"Our program was created to make our members as independent as possible," says Cait. "There are many other individuals in the community who are not aware of this program and could benefit from it. They are welcome to join us."

Cait says Kadima is desperately looking for volunteer program aides and volunteer drivers for Sunday afternoons.

Individuals or groups interested in helping the Kadima Centre or learning more about the program can call (416) 636-4426.

SOL RAIBMON

MORRIS CHROBOTEK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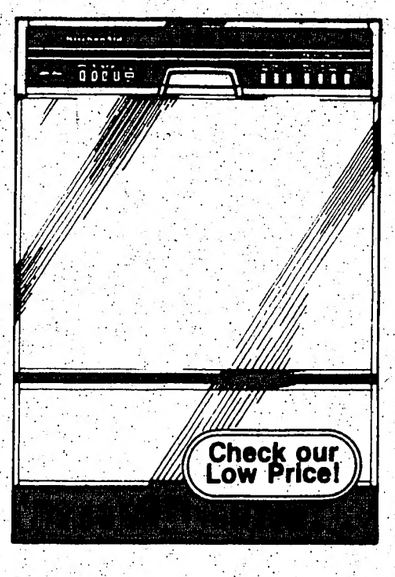
Never again will you have to rinse off your dishes before putting them into the dishwasher. The new KitchenAid KD-21 Series combines powerful wash action with failure-proof triple filtration of wash water and hard and soft waste disposal. For spotless dishwashing load after load.

Come and see this amazing new generation of dishwashers today. For the cleanest dishes every single wash.



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